THE DOCTRINE OF The Bible: OR, RULES OF DISCIPLINE,

Briefly gathered thorow the whole course of the Scripture by way of Questions and Answers.

Newly corrected and amended.

The knowledge of holy things is understanding; by it Kings reigne, and Princes establish justice.

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To the Reader.

Judgements are prepared for ſcorners, Proverbs 19.29.

If any man long after life, and to ſee good dayes, let him refraine his tongue from evil, 1 Pet.3.10.

As you would that men ſhould doe to you, ſo doe you to them, Luk.6.31.

Love covereth a multitude of faults, 1 Pet.4.8.

He that loveth not, knoweth not God, for God is love, 1 Joh.4.8.

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The

The Doctrine of the Old and New *TESTAMENT.*

Queſtion.

Hat is Doctrine?

A. Precepts for the finding and tracing out of ſin.

Q. *What is the effect of Doctrine?*

A. Faith and obedience.

Q. *How manifold is Doctrine?*

A. Twofold, either divine or morall.

Q. *Divine, as how?*

A. In our duty towards God.

Q. *Morall as how?*

A. In our duty toward our ſelves and our brethren.

Q. *How many ſorts of men may we call brethren?*

A. Foure.

Q. *which be they?*

A. Such as are of one parentage, one countrey, one religion, or of one minde by friendſhip.

Q. *How is morall doctrine divided?*

A. Into rules of duty toward our ſuperiours, parents, kindred, off-ſpring, family, and inferiours.

Q. *How may this duty be infringed?*

A. By violating any of the ſix laſt Commandments.

Q. *How many wayes doth God teach?*

A. Foure manner of wayes.

Q. *Which be they?*

A. By his word, by his workes, by his puniſhments, and by his bleſſings.

Q. *Are theſe performed alway in his owne perſon?*

A. No, but more often by his choſen Miniſters.

Q. *Why doth God deale with us by men, and not by Angels, or ſpeake himſelfe to us?*

A. That hee might make experiment of our obedience; and in conſideration of our frailty.

Q. *How are they intituled?*

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangeliſts, and Apoſtles.

Q. *Which call you Patriarcks?*

A. The firſt Fathers of the Church, *Adam, Enoch, Iſaac, Jacob.*

Q. *Which call you Captains?*

A. Such as had the leading of the Iſraelites from Egypt to the Land of Canaan and gave direction, in the time of battel, as *Moſes* and *Ioſhua.*

Q. *Which call you Iudges?*

A. Such as executed Gods judgements upon the enemies of the Church, and did adminiſter juſtice among his people, as *Ehud, Shamgar, Sampſon, Gideon, Iephtha, Samuel*, &c.

Q.

Q. *Which call you Kings?*

A. The anointed of God, and Sovereigne Rulers of the people, as *Saul*, *David*, &c.

Q. *Which call you Prophets?*

A. Such as by inſpiration of the Holy Ghoſt did foretell of the ruine of ſin, and the reward of vertue, and were Interpreters between God and man.

Q. *Which call you Evangeliſts?*

A. The writers of the Goſpel of Jeſus Chriſt.

Q. *Why are they called Evangeliſts?*

A. Becauſe their works containe the glad tidings of ſalvation to all that beleeve.

Q. *Which call you Apoſtles?*

A. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1 *to* 15.

Queſtion.

WHat *is Creation?*

A. A making a thing of nothing.

Queſt. *Did God create all things of nothing?*

A. He did.

Q. *When?*

A. In the beginning.

Q. *What are you to underſtand by this word* Beginning.

A. Not from eternity, but firſt of all, before all things, in the beginning of time.

Q. *VVhy did Moſes write,* In the beginning?

A. To confute thoſe that maintained, The world had no beginning.

Q. *VVhat doe we learn by the creation of the world?*

A. As touching the Creator three things.

Q. *VVhich be they?*

A. His omnipotency, in creating all things of nothing: his bounty, in furniſhing the world with all neceſſary ornaments; and his love, in giving man dominion over all, ch. 1. 10.

Q. *VVhat doe wee learne as touching our ſelves?*

A. Three things.

Q. *VVhich be they?*

A. The obſervation of the Sabbath, ch. 2. 2. Humility of minde, in being made of the duſt of the earth, ch. 2. 7. And reverence which we owe to marriage.

Q. *VVhy ought we to reverence marriage?*

A. Becauſe it was inſtituted by God himſelfe in Paradiſe, ch. 2. 23.

Q. *How ought a man to love his wife?*

A. As himſelfe, being fleſh of his fleſh.

Q. *VVhere was man placed after his creation?*

A. In Paradiſe.

Q. *Did he continue there?*

A. No, he fell.

Q. *How?*

A. By the malice of the Devill, and his owne wilfulneſſe.

Q. *What was his ſinne?*

A. Diſobedience.

Q. *How did God puniſh him?*

A. Hee curſed him, and his poſterity, wherein he ſhewed his juſtice, ch. 3. 13.

Q. *How did hee comfort him?*

A. By promiſing forgiveneſſe by the ſeed of the woman, *Chriſt Jeſus*, ch. 3. 14.

Q. *What did that ſhew?*

A. His mercy.

Q. *How many wayes did the curſe of God* extend upon Adam?

A. Foure manner of wayes.

Q. *Which bee they?*

A. Firſt, the earth was made barren for his ſake; Secondly, his poſterity as well as himſelfe became bondmen to hell. Thirdly, all the dayes of his life hee was to eat his bread in the ſweat of his browes. And fourthly, he was thruſt out of Paradiſe.

Q. *How was* Eve *puniſhed?*

A. Two manner of wayes.

Q. *Which be they?*

A. Firſt, to bring forth her children in ſorrow, and ſecondly, to live in ſubjection to her husband.

Q. *How was the ſerpent puniſhed?*

A. Three manner of wayes.

Q. *Which be they?*

A. Firſt, he was made the moſt curſed of all creatures; Secondly, he was to go upon his belly; and thirdly, to devoure the duſt of the earth.

Q. *VVhat was the ſecond ſinne of the world?*

A. Murther.

Q. *VVho committed it?*

A. Cain.

Q. *Upon whom?*

A. Upon his brother *Abel*, ch. 4. 11, 12.

Q. *VVhat was the cauſe?*

A. Envie.

Q. *VVhy?*

A. Becauſe *Abels* ſacrifice was accepted and *Cains* was not, ch 4. 4, 5.

Q. *VVhy did not God accept* Cains *ſacrifice?*

A. Becauſe hee did it more for cuſtome then conſcience.

Q. *Who taught them to ſacrifice?*

A. Their father *Adam.*

Q. *How could he doe that, and the Law not given?*

A. The law of God is two-fold; natural, imprinted in mens hearts; and traditionall, pronounced from God, and written in the Bible.

Q.

Q. *Which of theſe two had* Adam?

A. The firſt.

Q. *What was the puniſhment of* Cain *for killing his brother* Abel?

A. He was curſed of God, and condemned for a Runnagate.

Q. *Whom did God raiſe after the death of* Abel, *to build his Church upon?*

A. His brother *Seth*, ch 4.25.

Q. *Did the example of* Cains *puniſhment prevaile with the ſucceeding ages to beware of ſin?*

A. No, as the world grew in yeares, ſo it grew in iniquity.

Q. *In what manner?*

A. It was wholly corrupt, and full of cruelty, ch.6.12.

Q. *By whom did God reprove them?*

A. By *Noah.*

Q. *How?*

A. In making it knowne hee would drowne the world by his preparing of the Arke.

Q. *Were the people reformed?*

A. No; they laughed at it, and remained ſecure till the waters came upon them.

Q. *Were all deſtroyed?*

A. All but *Noah*, his family, and ſome others, for the preſervation of their kinde.

Q. *What moved God that hee would*

not spare so much as the bruite beasts?

A. His detestation of sin, ch. 6, 7.

Q. Who was the first figure of Christ?

A. Enoch.

Q. How was he a figure of Christ?

A. In being taken body and soul up into Heaven, as Christ was, ch. 5. 24.

Quest. Who was the first figure of the Church?

A. Abel.

Q. Who was the second?

A. Noah, preserved in the Arke.

Q. What did his preservation testifie?

A. The love of God towards his Church.

Q. What did the tossing of the Arke by the waves signifie?

A. The persecution that the Church should suffer.

Quest. Wherein did the mercy of God appeare?

A. In causing the waters to fall.

Q. Wherein did the zeale of Noah appeare?

A. In giving thanks for his deliverance, as soone as hee set foot upon dry ground, ch. 8. 20.

Q. How did Noah afterward offend?

A. By drunkennesse, ch. 9. 21.

Q. Who covered their fathers shame?

A. Ham, and Japhet.

Q. What received they for it?

A. Their fathers bleſſing, ch.9.26.

Q. *Who made a mock of his fathers infirmity, and did not ſeeke to cover it?*

A. *Cham.*

Q. *What was his reward?*

A. His fathers curſe.ch.9.25.

Q. *How did God plague his ambition?*

A. By confuſion.

Q. *Where?*

A. At the building of the Tower of Babel, where all the people purchaſed the diſpleaſure of Almighty God.

Q. *By whom did they recover their diſpleaſure?*

A. By the faith of *Abraham*, ch.12.3.

Q. *How?*

A. In his ſeed all Nations were bleſſed.

Q. *In what degree of kindred was* Abraham *and* Lot?

A. *Lot* was his brother *Harans* ſon.

Q. *Did they agree together like brothers?*

A. Yes, till they grew rich.

Q. *Who was the cauſe they fell out?*

A. Their herdſmen.

Q. *After the quarrel was knowne, did their maſters (as men of our age) ſeeke to be revenged one of another?*

A. No, they gave gentle words, and ſought meanes how to prevent the like inconvenience.

Q. *How was that?*

A.

A. They departed and dwelt aſunder, chap 13.7.

Q. *But with that ſeparation did their Love decay?*

A. It was ſtill conſtant and brother-like.

Q. *How did that appeare?*

A. In that, (afterward) when *Lot* was taken priſoner for the company of the Kings of Sodome and Gomorrah, *Abraham* with a band of men reſcued him and ſet him free, ch. 14.15.

Q. *Did* Lot *then dwell in Sodome?*

A. He did.

Q. *Why, that was a dangerous place, though pleaſant?*

A. True; ſo are all places where wickedneſſe abounds.

Q. *Yet* Lot *was a righteous man?*

A. He was, but he ſuffered as the wicked did, for being in company with them.

A. How was that?

A. He was taken priſoner (as I ſaid before) with the irreligious Kings, going in aid with them againſt their Enemies.

Chapter 15. to 20.

Queſtion.

WHo *was* Abrahams *wife?*

A. Sarah?

Q. *Whoſe daughter was* Sarah?

A. The daughter of *Haran*, *Abrahams* brother.

Q.

Q. *Was it lawfull for* Abraham *to marry his brothers daughter?*

A. It was, God permitting it for the repeopling of the world.

Q. *How did ſhe offend when ſhe perceived her ſelfe barren?*

A. By uſing unlawfull meanes to raiſe ſeed to her husband, ch. 16.2.

Q. *How was that?*

A. By ſending *Hagar* her maid to his bed.

Q. *How did God plague her for it?*

A. Her maid deſpiſed her, and triumphed over her in her owne houſe, ch. 16.5.

Q. *What other ſinne followed in the necke of her firſt.*

A. Wrath.

Q. *How?*

A. She obtained licence of her husband to be revenged upon *Hagar.*

Q. *In what manner was ſhe revenged?*

A. She thruſt *Hagar* and her childe out of doors.

Q. *Whither went* Hagar?

A. Into the wilderneſſe.

Q. *Had ſhe no friends to goe unto?*

A. None at all; ſhe was a poore ſervant, and a ſtranger.

Q. *To whom did ſhe appeale?*

A. To God.

Q. *Did he relieve her?*

A. Yes.

Q.

Q. *What learne wee by that?*

A. That God rejecteth no estate of persons in their miseries if they call upon him-ch. 16.10.

Q. *How ought servants that have offended to behave themselves?*

A. As *Hagar* that was commanded by the Angel, to returne and submit her selfe.

Q. *Was* Sarah *barren still?*

A. No, God gave her a son in her old yeares.

Q. *What was his name?*

A. Isaac, and this was hee in whom the Covenant was made.

Q. *What was the signe of the Covenant?*

A. Circumcision, or the cutting off of the fore-skin

Q. *What is signified by that?*

A. The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy. chap. 17.10.

Q. *Were none partakers of the Covenant but such as might bee circumcised?*

A. Yes, women, because under the name of man both sexes are comprehended.

Q. *What was* Hagars *sons name?*

A. *Ishmael.*

Q. *Did not the Covenant belong to him as well as to* Isaac, *he being of the seed of* Abraham?

A. No.

Q.

Q. *Were there two covenants then, that God bleſſed him ſo?*

A. Yes, there were two covenants made.

Q. *Which be they?*

A. The one eternall, made to the children of the Spirit; the other temporall, made to the children of the fleſh.

Q. *What was the eternall covenant?*

A. That from *Iſaac* ſhould come the Meſſiah.

Q. *What was the temporall covenant?*

A. That from *Iſhmael* ſhould ſpring a mighty Nation, even 12 Princes, ch. 17. 20.

Q. *Where was* Abraham *now ſeated?*

A. In Canaan.

Q. *What temporall bleſſings did God beſtow upon him?*

A. He was exceeding rich.

Q. *How did he imploy his riches?*

A. In hoſpitality and other good deeds.

Q. *Wherein appeared his hoſpitality?*

A. In uſing ſtrangers and travellers kindly.

Q. *What ſtrangers?*

A. The three Angells in the ſhape of men.

Q. *How did he entertain them?*

A. Firſt, he ran out to entertain them, then he intreated them to reſt in his tent, and laſt of all, he feaſted them.

Q. *Doe rich men in theſe dayes follow the example of* Abraham, *in uſing friendly hoſpitality*

ſpitality towards travellers and poore men?

A. No, the moſt part of them in ſtead of running out to meet the poore (when they ſee them coming) rather turne their backes upon them, and run from them: and, for intreating them to ſtay, with churliſh and crabbed words, rate them from their doors; and inſtead of feaſting and refreſhing them, let them depart weary and with empty ſtomacks.

Q. *How did the Angel requite* Abraham?

A. Hee told him joyfull newes concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was towards Sodome and Gomorrah.

Q. *What was the purpoſe of God towards Sodome?*

A. Utterly to deſtroy it for ſin.

Q. *Did* Abraham *pray for it?*

A. Yes, in ſuch zealous manner, as had there been found ten godly perſons in it, the City had been ſaved, ch. 18. 32.

Q. *Why did* Abraham *pray for it?*

A. Firſt in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q. *What did that ſignifie?*

A. That *Abraham*, as all Gods people ought to bee, was of a pitifull minde, even towards Infidels.

Q.

Q. *What ſo incited Gods vengeance againſt the prayer of* Abraham?

A. The continuall cry of ſin, aſcending out of Sodome and Gomorrah into the eares of God; whereby wee learne, that ſin is a continuall cryer againſt us, ſo long as wee let it dwell amongſt us, chap. 19. 13.

Q. *Was all the City then deſtroyed?*

A. All, but *Lot*, his wife, and two daughters.

Q. *What was the Commandement that God gave him at his departure from the City?*

A. Not to looke back.

Q. *Was the Commandement kept?*

A. No, *Lots* wife brake it.

Q. *What was her puniſhment?*

A. She was turned into a pillar of Salt, ch. 19. 26.

Q. *What moved her to look back?*

A. Her fond deſire, to thinke ſhe ſhould forgoe her wealth, and ſo pleaſant a place.

Q. *What doe we learne by that?*

A. That no care of earthly things (bee they never ſo glorious) muſt hinder us from obeying Gods Commandements.

Q. *How was the City deſtroyed?*

A. With fire and brimſtone from heaven, ch. 10. 24.

Q. *Where did* Lot *remaine afterward?*

A. In the mountains.

Q.

Q. *What ſinne did he fall into whilſt he was there?*

A. Drunkenneſſe.

Q. *What next?*

A. Inceſt.

Q. *What doth that prove?*

A. That one ſin begets another.

Q. *How was* Lot *inceſtuous?*

A. By lying with his own daughters.

Q. *Who tempted him thereunto?*

A. They, when they had made him drunke.

Q. *What was Gods puniſhment for that ſinne?*

A. The Nation that came by that conception was a curſed generation.

Q. *What generation was that?*

A. The Moabites and the Ammonites, chap. 19. 37.

Chapter 20. *to* 34.

Queſtion.

WHo had like to have wronged Abraham, *by taking his wife?*

A. King *Abimelech.*

Q. *How was he prevented?*

A. God threatned him with death, chap. 20. 3.

Q. *Did he upon that deliver her backe to her husband?*

A. Hee did?

Q.

Q. *What learn we by that?*

A. Two things.

Q. *Which be they?*

A. Firſt, that God will puniſh adultery; and next, the very heathens abhor the breach of wedlock, ch. 20 5.

Q. *How did God try* Abrahams *faith?*

A. By bidding him ſacrifice his only ſon *Iſaac*, ch. 22. 2

Q. *Would he have done it?*

A. Yes, but that an Angell ſtayed his hand.

Q. *How was his faith rewarded?*

A. God renewed his covenant once againe, and told him for that deed he would multiply his ſeed on earth, like the ſand on the ſea ſhore.

Q. *What vertue did God further prove in* Abraham?

A. His patience.

Q. *How?*

A. In taking his wife *Sarah* from him.

Q. *Yet he mourned for her death.*

A. That was the weakneſſe of the fleſh, but his ſoul was glad in that he knew ſhe lived eternally, ch. 23. 2.

Q. *What other vertues had* Abraham?

A. Uprightneſſe of mind.

Q. *Wherein did that appear?*

A. When *Ephron* the Hittite offered him a peece of ground to bury the dead, he

he would not take it before he had paid the price of it, ch. 23. 13.

Queſt. *Is that modeſty obſerved now adayes?*

A. No; many will bee ſo far from giving their neighbours the worth of their goods, as they will ſeek by deceit, couſenage, and violence to pull them from them wrongfully, and for nothing.

Q. *What was* Abrahams *care for* Iſaac *when he came to age?*

A. To provide him a vertuous wife, chap. 24. 4.

Q. *Was hee ruled by his fathers appointment?*

A. He was.

Q. *What did he ſhew in that?*

A A noble preſident of obedience to all Sons, to follow the counſell of their Parents in chuſing them wives, and not their owne inordinate deſire.

Q. *Whom did* Abraham *ſend about this buſineſſe?*

A. His chiefe ſervant, ch. 24 2.

Q. *How did he proceed in it?*

A. With prayer that he might ſpeed well, and thankſgiving afterward for his ſucceſſe.

Q. *What other good property was in that ſervant?*

A. He would not eat when hee came to his,

his journies end, before hee had done his Maſters meſſage.

Q. *What may ſervants learne by that?*

A. To regard more their Maſters buſineſſe then their owne pleaſure, ch. 24. 33.

Q. *VVhoſe daughter did he chuſe for his Maſters ſon?*

A. Rebecca, the daughter of *Bethuel.*

Q. *VVhen her parents heard the requeſt of* Abraham, *did they preſently give their daughter to* Iſaac?

A. No, they asked counſel of God firſt, and then the Maids conſent.

Q. *What is to be learned from that?*

A. As children ought not to match without their Parents conſent: ſo parents ought not to match their children without their conſent, ch. 24. 58.

Q. *After* Iſaac *and* Rebecca *were married, what iſſue did God give them?*

A. Two ſons, *Eſau* and *Jacob?*

Q. *What was* Eſau's *undoing?*

A. The luſt of the fleſh.

Q. *Wherein?*

A. He ſold his birth-right for Pottage.

Q. *What overſight was that?*

A. An overſight that many worldly men run into.

Q. *What is that?*

A. Preferring of traſh before the rich graces of God, ch. 25. 33.

Q.

Queſt. *VVhat did that negligence looſe him elſe?*

A. His fathers bleſſing.

Q. *What was the reaſon?*

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpirituall benediction.

Queſt. *Did* Eſau *at the laſt ſee his owne errour*

A. No, but rather ran into error.

Q. *How?*

A. By hating his brother *Jacob*, chap. 27.41.

Q. *What was the vertue of* Jacob?

A. Patience, in giving place to his brothers rage, and going to ſeek his fortune in another country.

Q. *Whither went he?*

A. *To Haran* to his Uncle *Laban.*

Q. *What were his vertues there?*

A. Diligence, in doing his Uncle ſervice, and fidelity, in not deceiving him.

Q. *How did God deale with* Laban?

A. He proſpered him for *Jacobs* ſake.

Q. *What were* Labans *vices?*

A. Ingratitude and Oppreſſion.

Q. *How was he ingratefull?*

A. In upbraiding *Jacob*, for his good ſervices.

Q. *How did he oppreſſe him?*

A. In trebling his ſervitude by fraudulent and crafty meanes.

Q. *Did God deliver* Jacob *at laſt?*

A. Yes, as hee will all others that truſt in him, though a while hee ſeem to be far from them.

Q. *What was the reward of* Jacobs *patience and true ſervice in the end?*

A. Where as when hee came from his fathers houſe, and had but one coat on his backe, and a ſtaffe in his hand, at his returne hee was the husband of two wives the maſter of many ſervants, and the owner of much treaſures, and divers herds of cattell ch. 30. 34.

Q. *Did not* Jacob *feare to returne into his owne Countrey, knowing that his brother* Eſau *was his enemy?*

A. No.

Q. *Why?*

A. Becauſe hee knew God that had commanded him to goe, would defend him.

Q. *How did his brother* Eſau *receive him?*

A. Lovingly, and like a brother.

Q. *What was the vertue of* Eſau *in that?*

A. He thought it a baſe and unnaturall thing to keep envy alwaies in his ſtomack towards any one, much leſſe towards his owne brother, ch. 33. 4.

Chap.

Chapter 34. to 50.

Queſtion.

How many ſons had Iacob?

A. Twelve.

Q. *Which of thoſe twelve was a figure of Chriſt?*

A. Ioſeph.

Q. *Wherein?*

A. In being ſold by his owne brethren.

Q. *What learne we by that?*

A. That in all ages, after God had promiſed the *Meſſias* to *Adam*, hee never ceaſed by word or deed to ſignifie his comming.

Q. *Why did* Iacobs *ſons ſell their brother* Ioſeph?

A. For malice, in that *Joſeph* propheſied by dreams, his brothers ſhould bee his ſervants, and bow unto him.

Q. *What other ſinnes did they runne into beſides?*

A. Murder and diſſimulation.

Q. *How?*

A. They intended to have ſlaine their brother, but that *Iuda* diſſwaded them, ch. 37. 26.

Q. *How did they diſſemble?*

A. In telling their Father that their brother was ſlaine by wilde beaſts, ch. 37. 32.

Q. *What was the fruit of theſe ſinnes?*

A.

A. They procured diſquietneſſe of conſcience in themſelves, and teares to their old father, whom they ought rather to have comforted, ch 37.34.

Q. *Did this policy of theirs ere the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of Egypt.

Q. *with whom?*

A. With *Potiphar*, *Pharaohs* chiefe Steward.

Q. *How did* Joſeph *ſhew himſelfe there to be the ſervant of God?*

A. In reſiſting the luſt of *Potiphars* wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, ch.39.14.

Q. *Shew an inſtance?*

A. *Potiphars* wife, when ſhe ſaw *Joſeph* would not yeeld to her, accuſed him, that he would ravish her.

Q. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Q. *He being guiltleſſe, why would God ſuffer that plague to be laid upon him?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that by his ſtrange deliverance hee might have greater cauſe to glorifie his

name, and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Q. *How was* Joſeph *delivered?*

A. By interpreting the Kings dream.

Q. *How was he advanced?*

A. He was made Ruler over all Egypt.

Q. *What was the plague God laid upon his brethren for ſelling him?*

A. They were oppreſſed with a mighty famine, ch. 41. 54.

Q. *Whither came they for ſuccour?*

A. To their brother unknown.

Q. *What reverence did they ſhew unto him?*

A. They kneeled unto him, and called him Lord, chap. 44. 16.

Q. *What vertues doe we learne by the example of* Joſeph, *in this his high Authority?*

A. Three.

Q. *Which be they?*

A. Charity, clemency, and humility.

Q. *How was he charitable?*

A. He relieved his father and brothers with corne freely, and without recompence, ch. 45. 25.

Q. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, ch. 45. 5.

Q. *Wherein was he humble?*

A. In not deſpiſing his father and brothers

thers (poore Shepherds of Canaan) though himſelfe were the ſecond perſon in Egypt, and in ſending for his father to be partaker of his happineſſe.

Q. *Did Jacob come thither?*

A. Yes, and there died.

Q. *What doe we learne by his death?*

A. To deſire of God to dye as he did.

Q. *How was that?*

A. Praying, bleſſing, and rehearſing the gracious benefits of God, ch. 48, 34. 39.

Q. *What zeale had* Pharaoh (*being an Infidel*) *towards his Idolatrous Prieſts, more then many Chriſtians now adayes have toward the true Miniſters of the Eternal God?*

A. He did not diminiſh their Church-living, ch. 47. 22.

The end of Geneſis.

EXODUS.

Chapter 1. to 14.

Queſtion.

WHy *did God bring the houſe of Iſrael into Egypt?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, to ſhew the truth of his word for he had ſaid to *Abraham*, they ſhoul

bee ſtrangers from the land of Canaan, the ſpace of foure hundred yeares, and ſuffer much oppreſſion, Gen. 14. 15. Secondly, to have fit occaſion to ſhew his love toward them, and the better to traine them up in the knowledge and feare of him.

Q. *How came it to paſſe they were oppreſt here in Egypt, conſidering the good entertainment which they had at firſt?*

A The continuance of time had worne out the fame and remembrance of *Joſeph*, by reaſon that many Kings had reigned ſince the firſt *Pharaoh*, and now the Children of Iſrael were mightily increaſed.

Q. *How were they increaſed?*

A. From ſeventy perſons (for that was the whole number of them at their firſt coming) to many hundred thouſands.

Q. *Did that make the King repine againſt them?*

A. Yes.

Q. *Why?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, in regard of their Religion; and ext, fearing leſt their multitudes would adanger his government, ch. 1. 10.

Q. *How did he ſeek to ſuppreſſe them?*

A. Two manner of wayes.

Q. *Which be they?*

A.

A. Firſt, in making ſlaves of them; and next, in going about to murther their men children.

Q. *Wherein conſiſted their ſervitude?*

A. In making of brick, carrying of burdens, and other ſlavery, ch 1.14

Q. *How did* Pharaoh *goe about to murder their men children?*

A. Two manner of wayes.

Q. *Which be they?*

A. Firſt, ſecretly, in commanding the Midwives (at their houre of birth) to deſtroy them; but they not obeying his command, he fell ſecondly into a more open and violent practiſe.

Q. *How was that?*

A. Hee commanded his owne people, that whenſoever they heard of the birth of an Hebrew man-childe, they ſhould take it from the mother, and caſt it into the river, ch. 1.11.

Q. *How durſt the midwives diſobey the Kings Edict?*

A. Becauſe (as all Gods ſervants ought to doe) they feared God more then any earthly perſon.

Queſt. *Were the number of the people (by theſe cruel proceedings) leſſened and diminiſhed?*

A. No, the more they vext them, the more they multiplyed, ch. 1.12.

Q. *VVhat doe we learne by that?*

A. That no tyranny can extinguish the Church of God.

Q. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his owne Court that Hebrew childe, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Q. *VVho was that?*

A. Moses.

Q. *How was he preserved?*

A. When his mother had hid him three months from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the river side.

Q. *VVhat became of him there?*

A. King *Pharaohs* daughter walking that way found him, and put him to be nursed of his owne mother. ch. 2.

Q. *VVhat appeareth in this?*

A. The providence of God.

Q. *VVherein?*

A. In that no humane policy can hinder that which he hath once determined.

Q. *VVhat was the first crosse that God laid upon* Moses *when he came to age?*

A. The killing of an Egyptian, for which he was forced to flie.

Q.

Q. *Whither?*

A. Into the land of *Midian.*

Q. *Who ſuccoured him there?*

A. *Jethro*, and gave him his daughter in marriage.

Q. *What trade of life did* Moſes *uſe?*

A. Keeping of ſheep.

Q. *How did God appear to* Moſes?

A. In a fiery buſh, chap. 3. 2.

Q. *Did the buſh burn?*

A. Yes, But it did not conſume.

Q. *In that ſenſe, what doth it repreſent unto us?*

A. The Church of God which ſhould ſuffer perſecution, but never ſubverſion.

Queſt. *Wherefore did God appeare unto* Moſes?

A. To ſend him forth for the deliverance of his people.

Q. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham*, and the ſighes and cries of the poore Iſraelites, that daily pierced the gates of heaven, ch. 2. 23.

Q. *What comfort doe wee receive from hence?*

A. An aſſurance that God will hear our prayer in time of our affliction, if wee call to him.

Queſt. *Did Moſes obey the Commandement of God about his returne into Egypt?*

A At the firſt he was doubtful.

Q. *Whereof?*

A. Of his owne ſufficeney, and incredulity of the people.

Q. *How did God ſtrengthen him?*

A. By joyning *Aaron* to aſſiſt him, and giving them power to confirme their meſſage by working of miracles.

Queſt. *How did the people receive their meſſage?*

A. With attentive eares.

Q. *What vertues doe wee learne of the people after they had heard the words of* Moſes?

A Two.

Q. *Which be they?*

A. Faith, in that they believed him what he ſaid; and thankſgiving, in praiſing God, ſince it pleaſed him to look upon their tribulation, ch 4.31.

Q. *What vices are wee admoniſhed to beware of by the example of* Pharaoh?

A. Obſtinacy of heart, in contemning the preaching of *Moſes*.

Q. *In how many reſpects was* Pharaoh *obſtinate?*

A. In foure reſpects.

Q. *Which be they?*

A.

A. First, in not granting *Moses* request. Secondly, in comparing the power of his South sayers and Conjurers with the power of God, Chap. 7. 11. Thirdly, by imputing the desires, which Gods people had to serve him (as the wicked alwayes will) to bee nothing else but a disposition in them to bee idle, Ch. 5. 8. Fourthly, not onely in retaining them still in his Country, but doubling their servitude, Ch. 5. 6.

Q. *How was this obstinacy plagued?*

A. With ten several kinds of plagues.

Q. *Which be they?*

A. First, the turning of water into blood; Secondly, multitude of frogs; Thirdly, turning of dust into lice; Fourthly, swarmes of flyes; Fifthly, death of cattell; Sixthly, scabs, and blisters; Seventhly, thunder, lightening, and hail; Eighthly, grashoppers and caterpillers; ninthly, darknesse; Tenthly, the death of the first-borne.

Q. *For all these plagues did* Pharaoh *never repent?*

A. Yes, faindly.

Q. *How was that?*

A. So soon as Gods hand was removed by the prayer of *Moses*, he presently returned to his former obstinacy.

Q. *In the prosecution of these plagues, what doe we learne touching the person of God?*

A. Two things.

Q. *Which be they?*

A. His justice upon his enemies, and his mercy and loving favour toward his people.

Q. *Wherein appeared his mercy toward his people?*

A. In saving them, their cattel, and that part of Egypt where they inhabited, free from the touch of any of those former plagues, ch 8. 12.

Q. *Why did not* Moses *submit unto* Pharaoh, *when he was content to let the people goe, but stayed their cattel?*

A. Because (like a faithfull Minister of the Lord) he would remit no part or parcel of his charge.

Q. *Was it part of his charge to take the cattel with him?*

A. Yes.

Q. *Wherein?*

A. In that they could not sacrifice without them, ch. 10. 26.

Q. *In the night before their departure, what did the Lord institute?*

A. The Sacrament of the Passeover.

Q. *What was that?*

A. A Lambe without blemish.

Q. *The Lamb was a signe, but what was the thing signified?*

A. The Angel of the Lord, that passed over the houses of the Israelites, and struck

the

the first borne of the Egyptians with sudden death, chap 12.11.

Q. *What doth this figure unto us?*

A. The sacrifice of the true Paschal Lambe Christ Jesus, by whom all the faithfull are delivered from the Bondage of hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.

Q. *How many things doe we learne, as touching the person of God in the instance of the children of Israels departure?*

A. Three.

Q. *Which be they?*

A. First his mercifulnesse in sparing the Israelites, and smiting the Egyptians. Secondly, his Justice, in forcing the Egyptians to give the Israelites treasure, and apparel, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not onely deliver his people out of danger, and leave them, but protects them still.

Q. *How doth that appeare?*

A In guiding them by night with a pillar of fire, and covering them by day with a cloud, chap. 13.21.

Q. *How many things do wee learne as touching the persons of the Israelites?*

A.

A. Two things.

Q. *VVhich be they?*

A. The charge which God gave unto them, and their watchfulneſſe.

Q. *VVhat was their charge?*

A. To teach the benefits of God to their poſterity.

Queſt. *VVherein conſiſted their watchfulneſſe?*

A. In that they attended all night for the houre of their departure, ch 12.30.

Q. *VVhat doe they give us to underſtand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan; ſo ought wee continually to attend and make our ſelves ready for our paſſage out of this miſerable world, to the heavenly Canaan of perpetual joy and happineſſe.

Chapter 14 to 40.

Queſtion.

A*Fter Iſraels departure, what vice doe wee note ſurvived in* Pharaoh?

A. Inveterate malice, which ſeldome dyes, but with the ruine of him in whom it abides.

Q. *How did it breake forth?*

A. By preparing a mighty hoaſt to follow the Iſraelites, ch. 14. 6, 7, 8.

Q.

Q. *For what intent?*

A. To be avenged upon them, and quite deſtroy them.

Q. *How did he proſper?*

A. As all malicious perſons commonly doe.

Q. *How was that?*

A. Hee and his malice periſhed in the place, where he thought to have beene their overthrow.

Q. *Where was that?*

A. In the red Sea.

Q. *What was the ſinne of the people in this place?*

A. Weakneſſe of faith.

Q. *How was that?*

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the red Sea before them, and the Egyptians upon their backs, they began to diſtruſt the power of God, and to raile upon *Moſes*.

Q. *How were they delivered?*

A. *Moſes* divided the waters, and they paſſed thorow, ch. 14. 21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their deſtruction.

Q. *How many times did the Iſraelites murmur againſt God, before hee puniſhed them?*

A.

A. Foure times.

Q. *Which be they?*

A. First at the red Sea, chap. 14.21. secondly, at the waters of Marah, chap. 15. 24. Thirdly, when they wanted flesh, chap. 16 13, 14. Fourthly, when they wanted water, ch. 17.6.

Q. *What do we learn thereby?*

A. The long sufferance of God towards sinners?

Q. *How did God deliver them at all those times?*

A. With great admiration.

Q. *How was that?*

A. At the first time he divided the red Sea; at the second, he made the bitter waters sweet; at the third, he gave them Quailes and Manna from heaven; at the fourth hee made a fountaine of water for to gush from out of the hard rock.

Q. *How did they offend the fifth time?*

A. More grievously then before.

Q. *How was that?*

A. They made a golden calfe, and worshipped it for God.

Q. *What moved them to make the likenesse of a Calfe, rather then any other creature?*

A. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Q.

Q. *Did God puniſh them* ?

A. Yes, (and time, I thinke) when they did utterly forſake him.

Q. *What was their puniſhment* ?

A. Three thouſand of them were ſlaine with the ſwords of their owne brethren, ch 31.28.

Q. *Would not God utterly have deſtroyed them* ?

A. Yes, but for the prayer of *Moſes.*

Q. *What was his prayer* ?

A. He deſired his name might bee rather blotted out of the booke of life, then God ſhould quite root out that Nation, ch. 32.32.

Q. *What doe we learne by that* ?

A. The love and care which all good Magiſtrates ought to have over their people.

Q. *Where was* Moſes *when this offence was committed?*

A. Upon Mount Sinai.

Q. *Was not his abſence, in ſome ſort, cauſe of their Idolatry* ?

A. Yes.

Q. *What gather you by that* ?

A. That the want of good Guides makes men to run into error.

Q. *What did* Moſes *upon Mount Sinai?*

A. He went to receive the Law.

Q. *How was the Law given* ?

A. In thunder and lightning, ch. 19.16.

Q. *Why was it given in ſuch terrour?*

A. That the people might the more reverence him that gave it.

Q. *What is required of the people before they come to receive the Law?*

A. Two things, ch. 9. 10, 11.

Q. *Which be they?*

A. To ſanctifie themſelves for foure dayes ſpace, and not to touch the skirts of the mountain.

Q. *What doe wee learne by theſe two things?*

A. Not to come to heare the word of God with corrupt hearts, nor to pry further into his ſecrets, then we are limited.

Q. *What is generally commanded by the Law?*

A. That wee ſhould love God with all our ſoules, and our neighbours as our ſelves.

Q. *What is particularly forbidden in the Law?*

A. Murther, curſing, eſpecially our Parents, Chap. 21. 17. Cruelty towards ſervants, Ch. 21. 15. Not to doe hurt, but to make ſatisfaction, Ch. 22. 16. Fornication, Chap. 22. 16. Witchcraft, Buggery, or carnall copulation with beaſts, Chap. 22. 19. Idolatry, Chap. 22. 20. Oppreſſion againſt Widow or ſtranger. verſ. 21. 22. All kinde of Uſury, Chap. 22. 25. All railing and evill

ſpeaking

ſpeaking; eſpecially againſt Magiſtrates, becauſe to ſpeake againſt them is to ſpeake againſt God, Chapter 22.28. All falſhood, Chap. 23.2. All unlawfull detaining of our neighbours goods, Chap. 23.3. All taking of bribes, Ch. 23.8. All periury, and whatſoever elſe may infect the ſoule, or offend God.

Q. *What is the reward of theſe ſins?*

A. Death.

Q. *Such as were pardonable, how were they pardoned?*

A. By offering ſacrifice.

Q. *What doctrine doe we learne by the ſacrifices of the Jews?*

A. Foure points of doctrine.

Q. *Which be they?*

A. Firſt, their thankfulneſſe, to ſhew all they had came from God: Secondly, their obedience, to ſhew they were willing to obey God: Thirdly, their humility, to ſignifie that what was done to the thing offered, the offerer had deſerved; Fourthly, their hope, to ſhew their Sacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them againe.

Queſt. *Are ſuch ſacrifices to bee uſed of Chriſtians?*

A. No.

Q. *Why?* *A.*

A. Becauſe they are aboliſhed by the death of Chriſt, and his Al-ſufficient ſacrifice.

Q. *What elſe doe we learne in this Book of Exodus?*

A. Two things.

Q. *Which be they?*

A. The election of Magiſtrates, and the order God ſet in his Church.

Q. *What kinde of men ought Magiſtrates to be?*

A. They ought to be adorned with foure ſpeciall graces.

Q. *Which be they?*

A. Courage, feare of God, Juſtice, and a minde free from covetouſneſſe, ch 18. 21.

Q. *How muſt they adminiſter juſtice?*

A. To all perſons, and at all times.

Q. *Whom did God chuſe for his ſervice in the Temple?*

A. The Levites.

Q. *What kinde of men muſt thoſe be?*

A. Such as have imprinted upon their breaſts knowledge and holineſſe, ch 28. 30.

Q. *Whoſe gift is the knowledge of handy-crafts?*

A The gift of God.

Q. *Why?*

A. Becauſe he firſt taught them.

Q. *To whom?*

A. To *Bezaleel* and *Aholiab*

Q.

Q. *To what end did he teach them?*

A. For the furniſhing of the Temple.

Q. *VVho provided them ſtuffe for to worke upon?*

A. The people,

Q. *In what manner?*

A. In ſuch abundance, as *Moſes* commanded them to leave off.

Q. *VVhat doe we learne by that?*

A. Willingneſſe to ſerve God with our temporall goods, chap. 36.6.

Q. *VVith whom did Iſrael fight their firſt battel, after they came into the wilderneſſe?*

A. With the Amalekites.

Q. *How long did they prevaile?*

A. So long as *Moſes* held up his hands and prayed, but when he let them fall, the Amalakites prevailed, ch. 17.11.

Q. *VVhat doth that teach us?*

A. Two things.

Q. *VVhich be they?*

A. The effect of Prayer, and that wee ought not to faint in Prayer; leſt with the falling of our hands, wee faile in our requeſt.

The end of Exodus.

Levit.

LEVITICUS.

Chapter 1. *to the end.*

Question.

WHat is set downe in this Booke?

A. The duty of the *Levites*, and therefore it is called *Leviticus.*

Q. *What was their chiefest duty?*

A. To sacrifice.

Q. *How many circumstances were they to observe?*

A. Foure.

Q. *Which be they?*

A. The manner how, the matter what, the person whom, and the place where.

Q. *What did the Israelites sacrifice?*

A. Either things having life, as Bullocks, Lambs, Sheep, &c or things without life, as oyle, fine flower, wafers, &c.

Q. *For whom did they sacrifice?*

A. For themselves and others.

Q. *Where?*

A. In the Temple.

Q. *In what manner?*

A. As God hath set downe from the first of *Leviticus* to the nineteenth.

Q. *What is the Christians sacrifice?*

A. Prayer and Thanksgiving.

Q. *In how many points doth the Israelites*

lites and the Christians sacrifice agree?

A. In six.

Q. *What is the first?*

A. As theirs was seasoned with salt, so ours must bee seasoned with the truth of a good conscience.

Q. *What is the second?*

A. As theirs was brought to the Priest, so ours must be presented to God.

Q. *What is the third?*

A. As theirs was slaine, so when wee sacrifice, we must kill our lewd affections.

Q. *What is the fourth?*

A. As theirs was washt with water, so ours must bee washt with the teares of repentance

Q. *What is the fifth;*

A. As theirs was without blemish, so ours must be without hypocrisie.

Q. *What is the six?*

A. As theirs was kindled with fire, so ours must be with zeale.

Q. *Whence had they all these instructions?*

A. From the mouth of God.

Q. *What was Gods meaning therein?*

A. To shew that he will be served as hee himselfe appointed, and not after the invention of men.

Q. *Did none breake that Ordinance?*

A. Yes.

Q.

Q. *VVho were they?*

A. *Nadab*, and *Abihu*. ch. 10. 1.

Q. *How did they breake it?*

A. By offering with ſtrange fire.

Q. *How were they puniſhed?*

A. Fire from heaven conſumed them.

Q. *Of how many ſorts were the Lawes which God preſcribed to the houſe of Iſrael?*

A. Of two ſorts.

Q. *VVhich be they?*

A. Ceremonial and Moral.

Queſt. *VVhich call you the Ceremoniall Lawes?*

A. Such as were obſerved in offering ſacrifice, and diſcerning things clean from uncleane, and the cauſes thereof, ſet downe from chap 2. to 9.

Q. *VVhat call you morall?*

A. Such as concerne integrity of manners.

Q. *How many are they, as they are ſet down in the* 19. chapter?

A. Seventeen.

Q. *VVhich be they?*

A. To honour our Parents, *verſ.* 3. To ſerve God freely and not by compulſion, *verſ.* 5. In time of plenty to remember the poore, as in harveſt not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave ſome for the poore, *verſ.* 9. 10. Nor to

de

detaine the workmans hire till morning, *v.*13. To eſchew all theft, falſe-hood and lying, *verſ.* 11. All ſwearing and blaſpheming, *verſ.* 11. All miſchievous practices which wee preſume wee may doe undiſcovered, as to curſe the deafe, lay a ſtumbling block before the blinde, *verſ.* 14. Not to favour the poore, nor to honour the perſon of the mighty. *verſ.*15. All injuſtice, *verſ.*15. All carrying of tales, and conſpiracy againſt our neighbours, *verſ.*16. All hypocriſie; as, we muſt not hate our brother in heart, and ſooth him to his face, *verſ.* 17. All revenge, *verſ.*18. All ſeeking after Witches and Conjurers. All obſervation of dayes and times, *verſ.*26. All falſe weights, and meaſures, *verſ.*35. All Inceſt, *verſ.*36. Not to offer our children to *Moloch.*

Q. *what is that Moloch?*

A. An Idol of the Ammonites.

Q. *Deſcribe him.*

A. He was great of ſtature, and hollow within, having ſeven places of receipt: the firſt was for meale that was offered: the ſecond for Doves; the third for Sheep; the fourth for a Ramme; the fifth for a Calfe; the ſixth for an Oxe; the ſeventh for a Childe.

Q. *VVhat may we underſtand by theſe ſeven bellies of the Idol?*

A. The ſeven deadly ſinnes; and as the Iſraelites

Iſraelites were forbidden to ſuffer their Children to bee devoured of this monſter; ſo all Parents muſt beware, leſt threugh their negligence, their Children be made a ſacrifice for the ſeven deadly ſinnes.

Q. *How is that?*

A. They muſt not wink at their follies, but give them correction for their faults.

Q. *How did* Moſes *conclude this Booke of Leviticus?*

A. With a bleſſing and a curſe; with a bleſſing, if they keep theſe commandements; and with a curſe, if they breake them.

Q. *What is the fruit of the bleſſing?*

A. Peace, plenty, victory, ch. 16.4,5,6,7.

Q. *What is the fruit of the curſe?*

A Sorcery, famine, ſickneſſe, ſervitude, war, ch. 26. 16. to the 26. verſe.

Q. *How many feaſts did the Iſraelites obſerve?*

A. Seven.

Q. *Which be they?*

A. Firſt, the Sabbath; ſecondly, the Paſſeover; thirdly, the feaſt of unleavened bread; fourthly, of the firſt fruits; fifthly, of Whitſunt de; ſixtly, of Trumpets; ſeventhly, of Tabernacles.

Q. *Why were thoſe feaſts ordained?*

A. Not to gluttony, to cheriſh ſloth,

or

or immodeſt mirth, but to glorifie God for his ſeverall bleſſings.

The end of Leviticus.

NUMBERS.

Queſtion.

W*Hat is done in this Booke?*

A. The children of Iſrael are numbred.

Q. *To what end?*

A. For three cauſes.

Q. *Which be they?*

A. Firſt, for a Collection towards the building of the Temple. Secondly, for appointing Captaines and Leaders over every family, chap. 2. Thirdly, for a diviſion of the land of Canaan amongſt the Tribes.

Q. *Is there any thing to be learned hereby?*

A. Order and government that ought to be in every Common-wealth.

Q. *Whom did they appoint their cheife guide?*

A. God.

Q. *Where doth that appeare?*

A. In this Chapter.

Q. *How?*

A. In that they never journied, but

when they saw the Cloud rise from the Tabernacle, nor never pitcht their Tents but when it stayed, chap.9.17.19.

Q. *And wherefore was this?*

A. For two causes.

Q. *Which be they?*

A. First, that they might (as all Gods people ought to doe) continually wait upon the Lord, and hive their eyes lifted up towards heaven; Secondly, to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

Q. *What doth that teach us?*

A. At every minute to bee in readinesse for death, because the houre thereof is uncertaine.

Q. *Alwayes when they did set forward on their journey, what was* Moses *custome?*

A. To pray, chap.3.5.

Q. *How?*

A. Lord, rise up, and let thine enemies be scattered.

Q. *And when they rested what did he?*

A. Prayed likewise.

Q. *In what manner?*

A. O Lord, returne to the many thousands of Israel, chap.10.36.

Q. *What doctrine learne we by that?*

A. Ever when wee set forward upon any journey, or begin any worke, to pray; and when wee rest, or make an end, to doe the like

like that our ſpeed may bee the better.

Q. *How many wayes did God ſhew himſelfe gracious to the Iſraelites in this Booke?*

A. Foure manner of wayes.

Q. *Which be they?*

A. Firſt, in being ſtill their guide: ſecondly, in feeding them with Manna as hee had begun; thirdly, in being merciſull towards them when they repented; fourthly, in giving them victory over nine ſeverall Princes.

Q. *Which be they?*

A. *Aram* King of the South Canaanites; *Og*, King of Baſhan; *Sehon*, King of Amorites; *Balac*, King of Moab; *Evi*, *Rekim*, *Zur*, Hur, and *Reba*, Kings of Midian.

Q. *What was the ſpoile they took in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy, and five thouſand Sheep, ſeventy two thouſand Beeves, ſixty one thouſand Aſſes, thirty two thouſand Virgins priſoners; beſides gold, ſilver Tin, Braſſe, and Lead, ch. 31.

Q. *What was the ſlaughter there made?*

A. They put both man, and woman, and childe to the ſword, except thoſe Virgins above named.

Q. *What was the cauſe they did ſo?*

A. The Commandment of God.

Queſt. *Why was God ſo ſevere againſt them?*

A. By reaſon King *Balac*, when hee ſaw his owne force too weake to diſgorge his malice upon the Iſraelites, and that the Prophet *Balaam* (contrary to his expectation) in ſtead of curſing, did bleſſe them, hee fell to another practice.

Q. *What was that?*

Answ. By the counſel of *Balaam* hee ſought to bring them in diſpleaſure with their God, and ſo to have them cut off.

Q. *How did he compaſſe that?*

A. By flattery.

Q. *In what manner?*

A. He ſent Midianitiſh women unto them, who by their allurements inticed them to Fornication and Idolatry.

Q. *What doe wee learne by that?*

A. That the wicked will leave no means unpractiſed for the deſtruction of the godly.

Q. *Was God wroth with the Iſraelites then for theſe ſins?*

A. So grievouſly, that God commanded the offenders to bee hanged, and ſmote with the plague twenty foure thouſand, Chapter 25 45.

Q. *Who redeemed this plague?*

A. The zeale of *Phineas*, that ſlew

Zimri

Zimri and *Cozbi* in the act of fornication, ch. 25.8.

Q. *VVhat doe we learne by the whole circumstance?*

A. That God, though he plague his people when they sinne, yet hee will ten times more plague them that were the cause of their sinnes, as may appeare by his wrath extended upon the Midianites.

Q. *VVere the Israelites thankfull for the gracious care which God had over them?*

A. No, they were rebellious and unthankfull.

Q. *How many sinnes (by their example) doe wee learne to beware of in this Booke, beside those two sins afore spoken of, Fornication and Idolatry?*

A. Foure other.

Q. *Which be they?*

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Quest. *How many times did they murmure?*

A. Foure times.

Q. *When first?*

A. Three dayes after they departed from Sinai.

Q. *How were they punished?*

A. The Lord consumed with fire the

utmoſt part of the hoaſt, chap. 11. 1.

Q. *How the ſecond time?*

A. They were weary of Manna, and luſted after fleſh.

Q. *How were they puniſhed?*

A. They had fleſh while they ſurfeited, and their ſurfeit brought a grievous plague upon them, inſomuch as they dyed with the meat in their mouthes, Chapter 11. 20. 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At Kadeſh in the Deſart of Zin, c. 20.

Q. *How the fourth time?*

A. For bread and water.

Q. *How were they puniſhed?*

A. God ſent fiery ſerpents that ſtung them to death, ch. 21. 6.

Q. *What cauſed the mercy of God, at all times to put an end to their puniſhments?*

A. Two things.

Q. *Which be they?*

A. Their owne repentance firſt, and the prayer of *Moſes.*

Q. *How was the plague of fiery Serpents remedied?*

A. God commanded *Moſes* to make a brazen Serpent, and hang it upon a croſſe; and whoſoever (being ſtung) looked up to it, was cured.

Q.

Q. *What was this a figure of?*

A. The vertue of Christ, who hanging upon the crosse, is a soveraigne medicine for the sickneſſe of our Soules, if we look up to him with the eye of faith.

Queſt. *How did they diſtruſt Gods promiſe?*

A. In being come to the land of Canaan, and deſiring to goe backe to Egypt, or to be buried in the wilderneſſe.

Queſt. *What was the ground of that deſire?*

A. Their faintneſſe of heart.

Q. *Wherein?*

A. In that though God had divers times before ſworne to give them the Land of Canaan for an everlaſting inheritance, yet they feared to goe forward, when they heard the Land was inhabited with Gyants.

Queſt. *Of whom did they heare that newes?*

A. Of the Spies hat were ſent to ſearch the Land, and bring of the fruits, chap. 13. 21.

Q. *Who encouraged the people againſt this feare?*

A. Caleb, and *Joſhua.*

Q. *What would the people have done to them for croſſing their humour?*

A. Have ſtoned them to death.

Q. *How did God punish their diſtruſt?*

A. He would have quite deſtroyed them, but for the prayer of *Moſes.*

Q. *How did he then pacifie his wrath?*

A. Even with the judgement of their own mouthes.

Q. *How was that?*

A. As they deſired rather to bee buryed in the Wilderneſſe then to enter into the land of Promiſe, even ſo it came to paſſe; for that all that then lived, from twenty yeeres old and upward, dyed, and were buried in the Wilderneſſe, excepting *Caleb* and *Joſhua.*

Q. *What was the reaſon that the like puniſhment fell upon* Moſes?

A. For his diſtruſt too, as appeareth ch. 11.13. and ch. 20.10.

Q. *What doe we learn by that?*

A. That no man is ſo righteous, but he may fall.

Q. *By whom was the Sabbath broken?*

A. By an old man.

Q. *Wherein?*

A. In gathering ſticks to make him a fire, ch. 15.32.36.

Q. *How was he puniſhed?*

A. He was ſtoned to death.

Q. *What may we learn by this?*

A. If God were ſo ſevere for gathering a few ſticks on the Sabbath, hee will bee far

farre more ſevere to ſuch as prophane his Sabbath by ſwearing, drinking, gaming, whoring, and other lewd exerciſes.

Q. *How many times did Iſrael murmure and rebel againſt Gods Magiſtrates?*

A. Twice.

Q. *Who were the firſt that rebelled?*

A. *Aaron* and *Miriam*.

Q. *Againſt whom?*

A. Againſt *Moſes*.

Q. *What was their puniſhment?*

A. *Miriam* was ſtrucken with a leproſie.

Q. *How was ſhe cured?*

A. By the prayer of *Moſes*.

Q. *What learne we by that?*

A. The vertue of meekneſſe, to pray for our enemies as *Moſes* did, chap 12.13.

Q. *Who rebelled the ſecond time?*

A. *Corah*, *Dathan*, *Abiram*, and their accomplices.

Q. *What was their rebellion?*

A. They uſurped upon the Prieſts office, and compared for worthineſſe with *Moſes* and *Aaron*.

Q. *What became of them?*

A. The earth opened, and ſwallowed them up alive, chap. 16.31,32.

Q. *How did God puniſh the people that tooke their parts after their death?*

A. Fourteen thouſand and ſeven hundred dyed of the peſtilence.

Q. *How did hee further convict their rebellion?*

A. By proving the house of *Levi* onely chosen for the Priest-hood.

Q. *How?*

A. By a miracle.

Q. *In what manner?*

A. Aarons rod, amongst the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossome and beare ripe Almonds.

Q. *What is the inference of this example?*

A. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Q. *How many wayes is a man subject to sinne?*

A. Two manner of wayes.

Q. *Which bee they?*

A. Of ignorance, or presumption.

Q. *What deserveth the first?*

A. Favour.

Q. *What the second?*

A. Death, ch. 15. 27. 30.

Qu. *By how many witnesses ought a man (by the Law of God) to bee convicted in a case touching a mans life?*

A. By two, and not under, chap. 35. 30.

Q. *How long did God lead the Israelites to and fro in the wildernesse?*

A. Forty yeers.

Q. VVhy did bee detaine them so long from their promised happinesse?

A. To try their faith, and by continual exercising of them, sometime with crosses, sometime with blessings, to make them learne onely to trust in him, and so in the end to appear worthy heirs of so blessed an inheritance.

The end of Numbers.

DEUTERONOMIE.

Question.

WHat is contained in this Book of Deuteronomie?

A. Another repetition of the Law.

Q. VVhy?

A. Because they were dead to whom the Law was given.

Q. How many things were they to observe in reading the Law?

A. Two things.

Q. Which be they?

A. First, neither to adde to it, nor take from it, ch.4.2. Secondly, not onely to learn it themselves, but to teach it also to their posterity, chap.4.9.

Q. In what manner did God admonish this new generation to be carefull of his Law?

A

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their fathers who had provoked his wrath, and were dead; and the wonderfull miracles and victories which hee had brought to passe amongst them to assure them of his love, and protection.

Q. *Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this Booke?*

A. That in forty yeares space the garments of their forefathers never waxed old, chap. 8.4.

Quest. *How doth he encourage them not to bee afraid to enter into the Land of* Canaan?

A. Three manner of wayes.

Q. *Which be they?*

A. First, in that he was God, and would bee true of his promise, for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, chap. 8.7, 8, 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the aire should fight for them, ch. 7.20.

Quest. *Of how many things doth God counsell them to beware, when they are once settled in Canaan?*

A. Of three things.

Q.

Q. *Which be they?*

A. Unthankfulneſſe, preſumption, and lack of charity.

Q. *How did he ſhew they might be unthankfull?*

A. By enjoying the fruits of the Land, and not praiſing his name for them, chap. 8. 10.

Q. *How preſumptuous?*

A. By attributing the glory thereof to their own ſtrength, and not to the free mercy of God, chap. 8, 17.

Q. *How unhabitable?*

A. In having abundance, and ſhutting up their hands againſt the poverty of their brethren, ch. 15. 7. A ſin too common in theſe dayes.

Q. *What other vices doth he forbid?*

A. Forſaking of Gods ſervice for the love of any friend, be hee never ſo deare. chap. 13. 6. The impoveriſhing of Gods Miniſters, chap 12 19. Confuſion of ſex, as a man to weare womans apparell, or a woman mans, chap. 22. 5. Detaining any thing of anothers which we finde, chap. 22. 12, 13. All manner of cruelty, even toward brute beaſts, chap. 12. 6. All doubleneſſe of heart, hanging betweene two Religions, figured unto us by the garment of Linſie-woolſie, chap. 22. 11, 12. All violating of virginity, chap. 22, 25. All bearing of falſe witneſſe,

neſſe, ch. 19.16. All imploying of evil gotten goods in the ſervice of God, as ſuch as thinke they may be charitable with money gotten by theft, uſury, or whoredome, ch. 23.18. The taking of any thing to gage whereby our neighbour gets his living, ch. 24.6. All partiality, as to puniſh one for the ſin of another, chap. 24.16. All ſecurity and flattering of a mans ſelfe in his owne ſin, ch. 19. verſ. 20, 21.

Q. *If they did, or if wee doe offend in any of theſe ſinnes, how will God execute his judgements upon us?*

A. Without reſpect of perſons, Chapter 10.17.

Q. *What may wee pretend for an excuſe if wee bee found guilty in any of theſe ſins?*

A. Not hing.

Q. *Not ignorance?*

A. No.

Q. *Why?*

A. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods word, ch. 30.11.

Q. *Did Moſes never enter into the land of Canaan?*

A. No, onely he had a ſight of it, and then dyed.

Q. *What was the reaſon?*

A. His ſinne of diſtruſt in Gods power commit-

committed at the waters of Meribah.

Q. *What may wee learne generally by his whole life?*

A. Six vertues for that one vice before remembred.

Q. *Which be they?*

A. First, boldnesse in his calling, that feared not to speake to *Pharaoh*; secondly, meeknesse against wrong, that was not moved at any despiteful words, given by the Israelites; thirdly, patience against travell, that did not onely guide the Israelites in their journies, but at all times decided their causes; fourthly, zeale in Gods glory, for the advancement of vertue, and repressing of vice; fifthly, love to his brethren, to spend his life for them, rather then they should miscarry; sixtly, faith in his end, not envying that he might not enter into the Land of promise; considering by death hee was invested with a greater inheritance, the Kingdome of heaven.

The end of Deuteronomie.

IOSHUA.

Question.

WHo *succeeded* Moses?

A. Ioshua.

Q. *By whose appointment?*

A. By Gods.

Q. *What was his charge?*

A. Two-fold, to keep the Law of God, and to bring Israel out of the Wildernesse into Canaan.

Q. *What speciall vertues had he?*

A. Three.

Q. *Which be they?*

A. Faith, wisdome, courage, such as all good Governours ought to have.

Q. *How did he shew his faith?*

A. By beleeving Gods promises.

Q. *How his Wisdome?*

A. In governing discreetly.

Q. *How his courage?*

A. In leading on the people without dread of their enemies.

Q. *How doth God here encourage the people?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, in renuing his former promise, and telling them they should divide the Land for inheritance, ch. 1.6. Secondly, in giving them a Captaine endued with the spirit of *Moses*, and able to bee their Conducter, chap. 1.5. And thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, ch. 2.11.

Q. *How were the people confirmed that*

Joshua

Josua *had the spirit of* Moses?

A. By two miracles that he did.

Q. *What is the first?*

A. His dividing the waters of Jordan, and the whole hoast passing over dry shod, ch 3.13 17.

Q. *What is the second?*

A. He caused the Sunne and Moone to stand still in the firmament, ch. 13.13.

Q. *How?*

A. By prayer.

Q. *What learn you by that?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and the obedience of all creatures, for the glorifying of God.

Q. *How was God glorified by that miracle?*

A. *Josua* by that means had a longer time of day-light for the vanquishing of Gods enemies.

Q. *Were none of the tribes placed on this side Jordan?*

A. Yes.

Q. *How many?*

A. Two and a halfe.

Q. *Which be they?*

A. *Reuben, Gad,* and the halfe Tribe of *Manasseh.*

Q. *Did they sit downe in peace, and*

suffer

suffer their brethren to goe to war?

A. No, they shewed more brotherly love.

Q. *What was that?*

A. They left their wives, children, and cattell in the possessions which were allotted them, and themselves armed went formost, and would take no rest till their brethren, the other Tribes, were likewise planted as well as they, ch. 7. 16.

Q. *When they had passed Jordan, how did* Ioshua *shew himselfe thankfull to God for so great a miracle?*

A. By setting up a memoriall of his power.

Q. *What was that?*

A. Twelve stones, for the twelve tribes of Israel.

Q. *For what purpose did he so?*

A. For two causes.

Q. *Which be they?*

A. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies; and secondly, that his servants might the more reverence him, ch. 4. 10

Q. *Which was the first City they meant to conquer?*

A. Iericho.

Quest. *Did they rashly goe and besiege it, as proudly presuming that howsoever, or whatsoever*

whatsoever they did, God would bee with them?

A. No, like discreet Souldiers, they used three things.

Q. *Which be they?*

A. Deliberation, consultation, and sanctification.

Q. *How deliberation?*

A. They tooke time.

Q. *How consultation?*

A. Two manner of wayes; they sate in councell amongst themselves, and submitted their counsell to the direction of God.

Q. *How sanctification?*

A. Two manner of wayes, by prayer, and fasting.

Q. *When they had taken counsell, what did they?*

A. Sent Spies to know the state of their enemies.

Q. *What danger were they in?*

A. Of death.

Q. *By whom?*

A. By the King.

Q. *Who saved their lives?*

A. A woman-harlot.

Q. *How?*

A. By hiding them in the top of her house, when the King made search for them.

Q. *What moved her to do so?*

A.

A. The fame which ſhee heard of the works of God

Q. How did the Iſraelites requite this kindneſſe?

A. They ſaved her, her Father, Mother, Children, and all they had.

Q. Did they ſhew this mercy of their owne accord?

A. No, but by the inſtinct of Gods Spirit.

Q. VVhat doe we learne thereby?

A. That God will not the death of ſinners, if they repent.

Q. How was the City won?

A. The wals fell downe by the power of God, and then *Joſhua* entred, ch.6.20.

Q. How were the Iſraelites commanded to eſteem of the City, and all that was in it?

A. As a thing execrable and accurſed, ch.6.17.

Q. VVas nothing reſerved?

A. Yes, ſilver, gold, and the veſſels of braſſe, and iron.

Q. VVhat was to be done with them?

A. They were to bee conſecrated to the Lords uſe, ch.6.19.

Q. How were they to be conſecrated?

A. By being molten, and the property of them altered.

Q. VVhat ſinne was here committed?

A. Theft.

Q.

Q. *Who committed it?*

A. Achan.

Q. *How?*

A. He kept a Babyloniſh garment, two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, which hee had in his Tent, to ſerve for his own private uſe, ch.7. 11.

Q. *What was their fortune after the committing of this ſinne?*

A. Their good ſucceſſe was turned into bad; ſuch is alwayes the fruit of wickedneſſe.

Q. *How did that appeare?*

A. When three thouſand Iſraelites were ſent againſt Ai, the inhabitants thereof put them to flight, and ſlew ſix and thirty of them, chap.7.5.

Q. *How were they cleared of this ſinne?*

A. By deſtroying *Achan*, his family, and all hee had, chap.7.14.

Q. *How did the Gibeonites purchaſe a league of friendſhip with* Joſhua?

A. By diſſimulation.

Q. *In what manner?*

A. Comming unto him in ragged clothes and old ſhooes, as though they had worne out their apparel by journying from ſome far Country.

Q. *How did* Joſhua *reward their diſſimulation?*

A.

A. Hee suffered them to live because of his promise: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch 9.11.

Q. *How many Kingdomes did* Ioshua *subdue?*

A. Thirty and one.

Q. *What mercies did hee shew in all his victories?*

A. None at all; he destroyed every soul, ch 10.14.

Q. *What moved him thereunto?*

A. The Commandment of God.

Q. *What is signified thereby?*

A. That wickednesse must bee quite rooted out, where God meanes to be served.

Q. *Were the Israelites now in quiet possession of Canaan?*

A. They were, ch. 21.14.

Q. *What did that shew?*

A. The full performance of Gods promise.

Q. *What vertues doe wee learne from the Israelites after their victories?*

A. Two.

Q. *Which be they?*

A. Thanksgiving and brotherly unity.

Q. *How were they thankfull?*

A. In protesting to serve and obey God for his benefits bestowed upon them, chap.24.

Q.

Q. *How did they ſhew brotherly unity?*

A. In equall diviſion of their portions, without ſtrife or contention.

Q. *How did* Joſhua *dye?*

A. Like a vertuous man.

Q. *How was that?*

A. Rehearſing the mereies of God, and exhorting the people to feare him, chap. 24.

The end of Joſhua.

JUDGES.

Queſtion.

WHat *Governours had the people after* Joſhua?

A. Judges.

Q. *Why were they called Judges?*

A. Becauſe they did execute Gods judgements upon their enemies.

Q. *Had they many enemies after the death of* Joſhua?

A. Yes.

Q. *what was the cauſe?*

A. Their ſins.

Q. *What was their generall ſin?*

A. Diſobedience.

Q. *How did that ſpread?*

A. Into three branches.

Q. *Which be they?*

A. Vaine pitty, Idolatry, and Ingratitude.

Q.

Q. *How were they vainly pitifull?*

A. In making a league with the Canaanites; whom they ought to have cast out, chap. 1.

Q. *How were they Idolaters?*

A. In worshiping Idols, ch. 1. 12.

Q. *How ingratefull?*

A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the giver.

Q. *What were the generall punishments of their sins?*

A. As the Lord had said before, those people whom they saved became goades to their sides, and thorns in their eyes.

Q. *What is the meaning of that?*

A. They continually vexed them with war.

Q. *Wherefore did God suffer that?*

A. To sift and prove them, as he alwaies will doe such as he loveth.

Q. *Did the Lord then still love them, considering how they had provoked him by their former wickednesse?*

A. He did.

Q. *What doth that shew?*

A. The unspeakable mercy of God towards his Church.

Q. *What was the generall vertue that purchased his mercy toward them?*

A.

A. Repentance; they cryed, and he heard their groaning, ch. 2. 18.

Q. *Wherein was his mercy expreſt?*

A. In ſending them deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearſe them.*

A. Othniel, Ehud, Shimgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abeloe, Sampſon, Eli, and Samuel.

Q. *What were the particular ſins of the Iſraelites?*

A. In *Abimelech* three.

Q. *Which be they?*

A. Ambition, tyranny, and diſpaire.

Q. *How was he ambitious?*

A. Hee uſurped the Kingdome after his father *Gideons* death, ch. 9. 3.

Q. *How did* Jothan *his youngeſt brother reprove him for his ambition?*

A. By the example of trees, wherein he ſhewes that thoſe of leaſt deſert are alwaies moſt aſpiring, ch. 9. 8.

Q. *How was* Abimelech *tyrannous?*

A. In murdering ſeventy of his own brothers for the ſecuring of his owne eſtate, chap. 9. 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, ch. 9. 54.

Q. *What was the punishment God first laid upon him before this happened?*

A. That as he had lived a strange life, so God gave him his deaths wound as strangely.

Q. *What was that?*

A. A woman with a peece of a mil-stone almost knockt out his braines.

Q. *Where?*

A. At the Tower in Tebez, ch. 9. 53.

Q. *What sinne else reigned particularly in the people?*

A. In *Sampson*, lust; in *Jephtha*, temerity or rashnesse; in a *Levite*, love of vanity; in the men of *Benjamin*, the rape of a woman; in the *Ephramites*, envy.

Quest. *Towards whom was* Sampson *lustfull?*

A. Toward *Dalilah*, a wicked woman, chap. 16. 4.

Q. *How was he punished?*

A. Hee lost Gods excellent gifts, and became a slave to his enemies, chapter 16. 19. 21.

Q. *How was* Jephtha *guilty?*

A. In making a rash vow, and performing it.

Q. *How was he punished?*

A. Through his owne folly hee became childlesse.

Q. *How was the Levite guilty?*

A.

A. In forſaking the Service of God to ſupply the wants of his body.

Q. *How was this?*

A. Hee was content to ſerve in the Temple of Idols for meat, drinke, and apparel, chap. 17 10. 11.

Q. *What was his puniſhment?*

A. He was taken priſoner by the men of Dan, chap. 18. 17.

Q. *How was the Tribe of* Benjamin *guilty?*

A. For the raviſhing of a Levites wife.

Q. *What was their puniſhment?*

A. All the other Tribes roſe up againſt them, razed their City, and ſlew all their men, but ſix hundred, that fled into the wilderneſſe, chap 20. 46, 47.

Q. *How were the Ephraimites envious?*

A. They repined at the great victory, which *Jephtha* had obtained againſt the Ammonites..

Q. *How were they puniſhed?*

A. *Jephtha* ſlew of them forty and two thouſand, chap. 12. 6.

Q. *What particular vices were there in the people of other Nations?*

A. In *Adoni-bezek* a Cananite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churliſh behaviour towards ſouldiers, Chap. 8 6, 8. Deriſion in the Philiſtims againſt *Sampſon.*

Q. *How was* Adonibezek *cruel?*

A. He did cut off the thumbes of the hands and feet of ſeventy Kings, and made them gather crums underneath his table.

Q. *What was his puniſhment?*

A. That meaſure which hee had offered others, was laid upon himſelfe; the Iſraelites when they tooke him, uſed him in the ſame manner, chap. 1.7.

Q. *How were the men of* Succoth *and* Penuel *churliſh to ſouldiers?*

A. In denying them victuals in their extremity.

Q. *What ſouldiers were they thus unfriendly to?*

A. To *Gidcon* and his ſouldiers.

Qu. *How aid* Gideon *revenge himſelfe upon them?*

A. Hee tore their Elders in peeces with thornes, overthrew the Tower of *Penuel*, and ſlew the men of the City. c. 8. 16 17.

Queſt. *How did the Philiſtims deride* Sampſon.

A. They uſed him as a fool at their feaſt, to make them laugh.

Q. *What did this their deriſion moreover include?*

A. Blaſphemy againſt God.

Q. *How was* Sampſon *revenged upon them?*

A. Hee pulled the Banqueting houſe upon

upon their heads, chap. 16. 30.

Q. *VVhat doe wee learne in this Booke as touching the perſon of God?*

A. Two things.

Q. *VVhich bee they?*

A Mercy and Omnipotency.

Q. *Wherein ſhewed he his mercy?*

A. In pardoning their offences, though they did daily offend him.

Q. *VVherein his Omnipotency?*

A. In bringing great matters to paſſe by weak means.

Q. *VVhat were they?*

A. Ehud being lame of his right hand, ſlew King *Eglon* with a dagger of a cubit long; *Shamgar* ſlew ſix hundred Philiſtims with an Oxe goad; *Jael* a woman, killed *Siſera*, the chiefe Captaine of King *Jabins* hoaſt, with a hammar and a naile; *Gideon* a poore threſher overcame an hoaſt of men with broken potſherds and Rams hornes; *Samſon* ſlew foure thouſand men with the jaw-bone of an Aſſe.

Qu. *VVhat were the Acts of* Eli *and* Samuel?

A. They are ſet downe in the Bookes of *Samuel.*

The end of Judges.

RUTH

Queſtion.

OF *where was* Ruth?

A. Of the land of *Moab.*

Q. *Of what birth was ſhee?*

A. She was but baſely borne.

Q. *What vertues doe wee learne by her example?*

A. Conſtant love of a daughter in law to her husbands mother.

Q. *Who was her husband?*

A. *Chilion* the ſon of *Elimelech*, a man of Judah

Q. *Wherein conſiſted the love of* Ruth *to her mother in Law?*

A. In two things.

Q. *Which bee they?*

A. In not forſaking her company, and in relieving her with moſt painfull labour, chap 2.18. and chap.3.17.

Q. *What was her mother in law called?*

A. Naomi, the wife of *Elimelech.*

Q. *How came it to paſſe that* Chilion, *the ſon of* Elimelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. Elimelech his wife and ſons, by reaſon of a famine that was in Iudah, went to dwell among the Moabites, and ſo grew the acquaintance, ch. 1. 1.

Q.

Q. *How many husbands had* Ruth?

A. Two.

Q. *Which was the laſt?*

A. *Boaz* an Iſraelite.

Q. *What doctrine learn we by the marriage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the children of God?*

Anſw. That by the comming of Chriſt, who vouchſafed in the fleſh to proceede from her line, the Gentiles ſhould bee likewiſe called to ſalvation, as well as the Jewes.

The end of Ruth.

I SAMUEL.

Queſtion.

HOw *many of the Judges remaine unſpoken of?*

A. Two.

Q. *Which be they?*

A. *Eli*, and *Samuel.*

Q. *How many ſons had* Eli?

A. Two.

Q. *Which be they.*

A. *Hophni*, and *Phineas.*

Q. *What ſin doe we learn to bevare of by the example of* Eli?

A. Too much lenity toward our children.

Q. *Wherein did* Eli *ſhew too much lenity towards his ſons?*

A. In not giving them correction for their faults.

Q. *What were his ſons faults?*

A. Prophanation and adultery.

Q. *How did they prophane?*

A. In ſerving their own appetites of the ſacrifices, before God was ſerved, chap. 2. 15.

Q. *How were they adulterous?*

A. In uſing the company of ſuch Women, as after their travell came to the Temple to be purified, ch. 2. 22.

Q. *Did not their father* Eli *rebuke them for their faults?*

A. Yes, as many negligent Parents doe, now adayes, told them it was not well done, and bad them do no more ſo, and ſo let them paſſe.

Q. *How did God puniſh the Father?*

A. Two manner of waies.

Q. *Which be they?*

A. Firſt, he tooke his office of Prieſthood from him.

Q. *How?*

A. By ſuffering the Arke to be taken away by the Philiſtims: and then upon the newes thereof *Eli* broke his neck, chap. 4. 18.

Q. *How were his ſons puniſhed?*

A.

A. With ſudden death, both in one day chap. 4. 17.

Q. *What did the Philiſtims with the Arke?*

A. They brought it to Aſhdod a chiefe City of theirs, and placed it in their Temple cloſe by the Idol *Dagon.*

Q. *What agreement was between the Idol and it?*

A. As betweene God and the Devill, light and darkneſſe, ſo that in the end the Idol fell downe, and was broken in pieces, chap 5. 4.

Q. *What doe we learne by that?*

A. That when true holineſſe comes in place, ſuperſtition cannot ſtand.

Q. *What ſinne was it in the Philiſtims to take away the Arke of God?*

A. Sacriledge.

Q. *How were they plagued for it?*

A. With mortality and death of the people, and with a grievous ſickneſſe called the Emerods, chap. 5. 12.

Q. *What did they with it then?*

A. They ſent it backe to Iſrael with gifts of gold and ſilver.

Q. *What were the gifts?*

A. Five golden Mice, and five golden Emerods.

Q. *Who received it?*

A. The men of Bethſhemeſh.

Q. *What was their ſinne in the receit thereof?*

A. Curioſity.

Q. *How?*

A. They would needs open and looke into the Arke (which was lawfull for none to doe but *Aaron* and his ſons) to ſee if the Philiſtims had ſtolne away any of the reliques.

Q. *How did God puniſh them for this preſumption?*

A. He ſmote of thoſe men fifty thouſand threeſcore and ten, chap. 6. 19.

Q. *What doe wee learne by this?*

A. Not to pry into the ſecrets of God further then wee have commiſſion.

Q. *How did Iſrael recover the favour of God againe?*

A. By repentance.

Q. *By whoſe counſell?*

A. By *Samuels.*

Q. *Wherein did they ſhew repentance?*

A. In acknowledging their ſinne in faſting and lamenting, chap. 7. 6.

Q. *What was their ſpeed afterward?*

A. Proſperous.

Q. *How?*

A. They ſlew the Philiſtims, recovered their loſt Cities, and eſtabliſhed peace, ch. 7. 10. 14.

Q. *What vertues doe we note in* Samuel?

A.

A. A diligence in his calling towards men, and ſincerity of faith towards God.

Q. *How did he ſhew his diligence towards men?*

A. In governing juſtly.

Q. *How his ſincerity of faith towards* God?

A. In truely performing the duty of a Prieſt and a Prophet.

Q. *What reaſon then had the people to miſlike the government of Judges, and crave a King?*

A. Firſt, becauſe when *Samuel* waxed old, he reſigned his authority to his Sons, and they were extortioners, and took bribes: and ſecondly, by reaſon of the mutability of mans nature, that for the moſt part affects alteration and change.

Q. *Was God pleaſed with their deſires?*

A. No.

Q. *Why?*

A. Becauſe they thirſted for another kind of Government then he had appointed them, and ſeemed to prefer their owne opinion before his wiſdome:

Q. *How did* Samuel *ſhew they had offended?*

A. By cauſing it to thunder and raine in wheat harveſt.

Q. *How?*

A. By his prayer and invocation, chap. 12. 13.

Q.

Q. *What did the people then?*

A. Repented.

Q. *Was God mercifull?*

A. Yea, and promiſed to be a gracious God, both to them and their King, upon condition they would ſerve him: ſo ready is God alwayes to pardon ſinners, if they will turne unto him, ch. 12. 19. 22.

Queſt. *What is to be noted in the life of* Saul?

A. Two things,

Q. *Which be they?*

A. His vertues and his vices.

Q. *What were his vertues?*

A. He fought the battels of the Lord, and overthrew his enemies.

Queſt. *Why was his Kingdom taken from him?*

A. Becauſe of his vices.

Queſt. *How many were his particular vices?*

A. Eleven.

Q. *What was the firſt?*

A. His uſurping upon the prieſts office, ch. 13. 9, 12.

Q. *What was the ſecond?*

A. He ſlew not *Agag* the King of the Amalekites, as God had commanded him, chap. 15. 3.

Q. *When* Samuell *reproved him for this fault, what was his third ſin he ran into?*

A. Obſtinacy.

Q. *How?*

A. Hee ſtood to it to the prophets face, that he had not offended, ch. 15.20.

Q. *What was the fourth offence?*

A. Envie.

Q. *How?*

A. Hee grudged at the vertues and good ſucceſſes of *David*, ch. 18 9.

Q. *What was his fifth offence?*

A. Ingratitude.

Q. *How?*

A. Hee would have ſlaine *David* the very time that he delivered him (by his muſick) from the torment of the wicked ſpirit, chap. 18. 11.

Q. *What was his ſixth offence?*

A. Inconſtancy in his word.

Q. *How?*

A. He promiſed *David* his daughter *Merab* in marriage, and after gave her away to another, ch. 18.17.

Q. *What was his ſeventh offence?*

A. Treachery of mind.

Q. *How?*

A. He would have betrayed *David* to the Philiſtims, ch. 18.22. &c.

Q. *What was the eight offence?*

A. Murther.

Q. *How?*

A. He would have killed *David* in his bed, ch. 19.15.

Q.

Q. *Who preſerved him?*

A. *Michal*, his wife, and the daughter of *Saul*, ch. 19. 12.

Q. *After what manner did ſhe preſerve him?*

A. In letting him down thorow a window when the houſe was ſearched.

Q. *What doe we learn by that?*

A. The duty of a faithfull wife towards a vertuous husband, rather then to a wicked father.

Q. *What was his ninth offence?*

A. He would have killed his owne Sonne *Jonathan*, for excuſing *David*, ch. 20. 33.

Q. *What was his tenth offence?*

A. He ſlew the Lords Prieſts, ch. 22. 18.

Q. *What was his eleventh offence?*

A. Hee conſulted with Witches, chapter 28. 8.

Q. *How did God puniſh him for theſe offences?*

A. Five manner of wayes.

Q. *Which be they?*

A. *First*, Hee tooke his Kingdome from him, and gave it to *David*, chap. 15. 28. Secondly, He deprived him of his holy ſpirit, and poſſeſſed him with a fiend, chap. 16. 14. Thirdly, He gave his enemies victory over him, chap. 30. Fourthly, his own ſons were ſlaine. Fifthly, he deſpaired and ſlew himſelfe, chap. 31.

Q. *What was the reaſon that hee perſecuted* David *as he did?*

A. His jealouſie over him, for that hee knew hee ſhould ſucceed him in his Kingdome.

Q. *What did he ſhew in that?*

A. Contempt againſt the Ordinance of God.

Q. *VVas* David *then choſen before the death of* Saul?

A. Long before.

Q. *In the election what doe you obſerve?*

A. That God in chuſing his Miniſters, hath not ſo much reſpect to the outward gifts of the body, as to the inward graces of the minde.

Q. *How did that appeare?*

A. In chuſing *David* the youngeſt, and weakeſt of his brothers, and refuſing the reſt of more likely aſpect and countenance, chap. 10.

Q. *After* David *was choſen King, what were his acts?*

A. He ſlew a Lion, a Beare, and vanquiſhed great *Goliah.*

Q. *VVhat may we underſtand by his proſpering in ſtrength and power?*

A. That to a vertuous minde God will alſo give vigor of body.

Q. *VVhat did he figure by his victory over* Goliah?

A. The victory of Chriſt over the Devill.

Q. *What vertues do wee learne from* David *in the firſt Book of* Samuel.

A. Three.

Q. *Which bee they?*

A. Patience, Clemency, and Loyalty.

Q. *Wherein did he ſhew his patience?*

A. In quiet bearing of perſecution.

Q. *How manifold was this perſecution?*

A. Two-fold, firſt, by *Saul*, and then by the Amalekites.

Q. *How many wayes did* Saul *perſecute him?*

A. Three manner of wayes.

Q. *What were they?*

A. Firſt, by bringing him in danger of death; ſecondly, of Famine; thirdly, by driving him into exile.

Q. *How many times was hee in danger of death?*

A. Six times.

Q. *which be they?*

A. Firſt, in the preſence of *Saul*, when *Saul* threw his ſpeare at him; ſecondly, in being ſent by *Saul* to fetch an hundred fore-skinnes of the Philiſtims; Thirdly, in his Chamber, when his wife *Michal* delivered him; Fourthly, in *Gath*, when he eſcaped from King *Achiſh*, by counterfeiting madneſſe; fifthly, when he was in

the

the ſame cave with *Saul*: ſixthly, when the men of Ziglag would have ſtoned him.

Q. *How many times was he in danger of famine?*

A. Twice: firſt, when he did eate the Shew-bread, ch. 21.6. Secondly, when he ſent to *Nabal* for proviſion, ch. 25 23.

Q. *VVhere lived he an exile?*

A. Firſt, in the Wilderneſſe, and then among the Philiſtims.

Q. *VVherein did he ſhew his clemency?*

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruine, chap. 25.33.

Queſt. *At whoſe intreaty did hee pardon him?*

A. At *Abigails*, *Nabals* wife,

Q. *VVhat doe we learn by that?*

A. That many times the follies of men are excuſed by the wiſdome of their Wives.

Q. *How was he perſecuted by the* Amalekites?

A. They took his wives, *Ahinoam* and *Abigail* priſoners.

Q. *VVho reſcued them?*

A. David.

Q. *VVherein ſhewed he his loyalty?*

A. Not onely in refraining to lay violent hands upon *Saul* his anointed Soveraigne

reigne, though twice he were in his power, and might have ſlain him, but alſo in praying for his welfare.

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the cave of the rocks of Engedi, and another time in the Wilderneſſe of Ziph, near the mountain Hacailah, ch. 24. 4, & 26. 8.

Q. *What do we learn by this?*

A. That no ſubject ought to lay violent hand upon his Prince, be he never ſo wicked.

The end of I Samuel.

II SAMUEL.

Queſtion.

WHo *was the firſt offender* David *puniſhed after he came to the crown?*

A. A pick-thank and a counterfeit.

Q. *What was he?*

A. An Amalekite.

Q. *How did he counterfeit?*

A. He told *David* he had ſlaine *Saul*, ch. 1. 10.

Q. *How did he inſinuate and picke a thank with* David?

A Hee brought him the Crowne that *Saul* wore upon his head, and the bracelet that

that he had upon his arme, chap. 1.10.

Queſt. *How did the King accept this news?*

A. Hee rent his clothes, wept, and faſted till night.

Q. *What doe wee learne by that?*

A. The tender compaſſion of *David*, and ſo conſequently that ought to bee in Chriſtians for the hard misfortune even of our enemies, ch. 1.17.

Q. *How did he reward the counterfeit?*

A. As I wiſh all counterfeit pickthanks may bee; inſtead of a rich reward which he hoped for, hee frowned upon him, askt him how he durſt ſhed the blood of the Lords anointed, and commanded one of his followers to kill him, ch 1.15.

Q. *How was the ſtate of the Kingdome when* David *entred upon it?*

A. Like a tempeſtuous Sea.

Q. *What was the reaſon?*

A. A civill diſſention.

Q. *Who raiſed it?*

A. Iſhboſheth the ſonne of *Saul*, whom *Abner* made King of Iſrael.

Q. *Did they make war upon* David?

A. They did.

Q. *How was that war ended?*

A. God gave *David* victory.

Q. *By what meanes?*

A. Firſt, by force of armes, ch. 2.17. Secondly,

condly, by reaſon of a private quarrel between *Iſhboſheth* and *Abner*, his chiefe Captaine, chap. 3. 8.

Q. *VVhither went* Abner?

A. He fled to *David*.

Q. *VVhat was his welcome thither?*

A. Ioab, *Davids* chiefe Captaine, ſlew him treacherouſly, becauſe *Abner* before had ſlaine *Aſahel*, *Ioabs* brother, ch 3. 27.

Q. *VVas* David *privy to this act?*

A. No, but greatly lamented it, and prayed to God to reward *Joab* according to his deſert, ch. 3. 29.

Q. *VVhat became of* Iſhboſheth?

A. After *Abner* left him. two of his owne ſervants (*Baamath* and *Rechab*) traiterouſly ſlew him, and brought his head to *David*, ch. 4. 8.

Q. *How did* David *reward them?*

A. As villaines ſhould bee, cauſed them to bee ſlaine, had their hands and feet cut off, and after hanged them up for an example, over the poole in Hebron, ch. 4 12.

Q. *What doe wee learne by theſe circumſtances*

A. The good hope of *Davids* vertuous government.

Q. *What was the next argument of his vertuous government?*

A. He did that which every good Prince ought to doe.

Q.

Q. *What was that?*

A. Studied to advance Religion.

Q. *How?*

A. In bringing the Arke of God into the City, dancing before it, to shew his zeale and gladneſſe, and purpoſing to build a Temple to the Lord, where his name might be called upon, ch.6.16.

Q. *How did God accept of his zeale and good intent?*

A. So well, as he gave him dominion over many Nations, and promiſed to eſtabliſh the Kingdome to his poſterity for ever, 7.12. and ch.8.

Q. *What did* Michal *when ſhe ſaw* David *her husband dance before the Arke?*

A. As the wicked of our time, laughed his godly zeale to ſcorne, ch 6.16.

Q. *After this, how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. Firſt, through luſt; Secondly, through murther; laſt of all through preſumption.

Q. *How did he offend through luſt?*

A. He knew the wife of *Uriah*, ch.11.4.

Q. *How through murder?*

A. Hee cauſed her husband to bee ſlaine ch.11.15.

Q. *How through preſumption?*

A. Hee numbred his people, as depending

ding upon victory by the multitude of men, and not by the power of God, ch. 24. 1.

Q. *How did God plague him for his first two sinnes?*

A. Hee kindled dissention against him, both within his house and without.

Q. *How within his house?*

A. Two manner of wayes.

Q. *Which be they?*

A. First, by the meanes of a deadly hate that sprang up beween his sons.

Q. *Which sons?*

A. Absolom and *Ammon.*

Q. *How?*

A. Ammon deflowred *Thamar*, *Absoloms* sister, for which *Absolom* slew *Ammon*, ch. 13 29.

Q. *What was the second cause of dissention?*

A. *Absolom* conspired against his fathers crowne and dignity, ch. 15. 12.

Q. *How did he practise to aspire?*

A. By stealing the hearts of the people from his father by courteous and flattering speeches.

Q. *Who was his chiefe counsellour?*

A. Ahitophel.

Q. *What became of* Ahitophel?

A. He hanged himselfe, ch. 17. 23.

Q. *What became of* Absolom?

A. He likewise had an untimely death.

Q.

Q. *In what manner* ?

A. As hee fled before his Fathers Army, riding under an Oake, hee was hanged by the haire of the head, and afterwards thruſt thorow the body with a dart by *Joab*, chap. 18. 9. 14.

Q. *What may we learne by theſe mens overthrow* ?

A. That treaſon will alwaies have a ſhamefull end.

Q. *How was diſſention ſtirred up againſt* David *without his own houſe* ?

A. Two manner of waies.

Q. *Which be they* ?

A. Firſt, By the reproach of a baſe Subject of his, vomited out againſt him, and then by the forraigne malice of the Philiſtims, c. 21.

Q. *What was the ſubject called that reviled him* ?

A. *Shimei* of the houſe of *Saul*.

Q. *How did he revile him* ?

A. Hee called him a Murtherer, and caſt ſtones and dirt in his face, ch. 16. 7. 13.

Q. *Did* David *indure it* ?

A. Yes, (as he did all his former troubles) with patience, commanding his men of War not to touch *Shimei*; for, ſaid he, my Son, which came out of mine own bowels, ſought my life, then how much more may this *Benjamite* doe it? Suffer him to curſe, for the Lord hath bidden him, chap. 16. 11.

Q.

Q. *What vertue did ſhine in* David *beſides his patience?*

A. Gratitude, and continency.

Q. *Wherein did hee ſhew himſelfe gratefull?*

A. In giving all the Lands of *Saul*, to *Mephiboſheth*, his friend, *Jonathans* Sonne ch. 9. 9.

Q. *Wherein was he continent?*

A. In refuſing (being very faint through thirſt) to drinke of the water which men had hazzarded their lives to fetch him, ch. 23. 17.

Q. *How was* David *plagued for his preſumption?*

A. God offered him the choice of three plagues.

Q. *Which were they?*

A. Either to have ſeven yeares famine, or to flye three months before his enemies, or to have three dayes peſtilence in the land, ch. 24. 13.

Q. *Which did* David *chuſe?*

A. Three daies peſtilence.

Q. *What was his reaſon?*

A. Becauſe hee had rather fall into the hands of God then man; for God will bee mercifull, when men are pittileſſe.

Q. *How many of his people dyed of the peſtilence?*

A. Threeſcore, and ten thouſand, ch. 24. 15.

Q.

Q. *In all troubles of* David, *did God ſend no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promiſe, even ſo hee will performe; at all times of his diſtreſſe, hee raiſed him ſome friends or other.

Q. *Which be they?*

A. Before *Saul* dyed, *Jonathan*, *Michal*, *Abimelech* the Prieſt, foure hundred men that came to his aide in the Wilderneſſe, *Abigail* rich *Nabals* wife, that brought him proviſion, and *Achiſh* King of Gath, that gave him a City called Ziglag to dwell in

Q. *After* Sauls *death, in the time of his perſecution, who were his friends?*

A. Beſide many other of his ſubjects that ſtuck unto him, *Huſhai* ſhewed himſelfe a ſpeciall friend in overthrowing the counſell of *Achitophel*, whereby the rebellion of his Son *Abſalom* was cut off, chap. 16. and old *Barzillai* that ſuccoured him when hee fled from his Son, ch. 19. 32.

Q. *Notwithſtanding the manifold trouble* David *had, did he at laſt finde reſt?*

A. Yes, and died in peace.

Q. *What doth his troubleſome life, and quiet end figure unto us?*

A. The race of the chiefe King of heaven and earth, Chriſt Ieſus, who according to the fleſh was perſecured on every ſide (as

David was) with outward and inward enemies, as well in his owne person as in his members, but at last overcame all, and gave his Church perpetual victory: his name be praised.

The end of Samuel.

KINGS, and CHRONICLES.

Question.

WHo *succeeded* David?

A. His son *Solomon.*

Q. *What was the first thing he asked of God?*

A. Wisdome, and God gave it him, ch. 3.11.

Q. *What did he shew therein?*

A. That Wisdome beautifieth a Prince or Ruler, more then either wealth or honour.

Q. *What was the first sin he punished?*

A. Rebellion in *Adonijah*, ch. 2.25.

Q. *What was the second?*

A. Murther.

Q. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amasa*, although he fled to the Altar for refuge.

Q.

Q. *What doth that signifie?*

A. That no place ought to shelter an homicide chap 2.34.

Q. *What was* Solomons *estate?*

A. Peaceful, and full of pompe.

Q. *How came it to passe?*

A. By the gift of God.

Q. *Wherefore?*

A. Because he asked Wisdome first, and above all things (when God put him to his choice) therefore hee had not onely wisdome given him, but all things else,

Qu. *How did hee shew himselfe thankfull?*

A. In imploying his wealth and wisdome to the glory of God.

Q. *How was that?*

A. He judged justly, and builded a most sumptuous Temple to the name of the Lord.

Q. *Wherein consisted the magnificence of* Solomon?

A. In these things; Hee ruled all the Kingdomes from the River of Euphrates unto the land of the Philistims, and the borders of Egypt, chap. 4.21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale, ch. 4.22. Ten fat Oxen, and twenty Oxen of the Pasture: an hundred sheep, besides Harts Bucks, Bugles, and fat fowle, chap 4.13

He had forty thousand stalls of horses for his chariots, and twelve thousand horsemen, chap 4.26. gold and silver was as plentifull as stones, ch.10.27. Hee had seven hundred Wives, and three hundred Concubines, ch.11.3. Beside all this, hee had wisdome more then any man living.

Q. *Yet in the end, notwithstanding hee had his hearts desire in these and all things else, what was his opinion of this worlds felicity?*

A. That all was vanity and vexation of spirit.

Q. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery and Idolatry, ch.11,5.

Q. *What doe we learne by that?*

A. That how absolute soever wee are for honour, wisdome, or riches; yet wee may fall as *Salomon* did.

Q. *How was* Salomon *punished for his sinne?*

A. God raised up enemies against him and after his death divided his Kingdome, leaving the least part to his Son.

Q. *Why did not God quite extinguish his race, considering his sin?*

A. Because of the promise which hee made

made to his ſervant *David*, 1 Kings 11.34.

Q. Who *ſucceeded* Salomon?

A. His ſon *Rehoboham*

Q. *How many Tribes had he under his dominion?*

A. Two, *Judah* and *Benjamin.*

Q. Who *ruled over* Iſrael?

Anſ. Jeroboham, a ſervant to King *Salomon?*

Queſt. *How many Tribes were under him?*

A. Ten, ch. 11.31.

Q. *What vices doe wee learne to ſhunne by the lives of the Kings of* Iſrael *and* Judah?

A. Not to corrupt religion to ſerve our own turnes.

Q. *By whoſe example?*

A. By the example of *Jeroboham* King of Iſrael, ch. 12.28.

Q. *What elſe?*

A. Not to lay violent hands upon Gods Miniſters.

Q. *By the example of whom?*

A. Of *Jeroboham*, ch. 13 4.

Q. *How did God puniſh him?*

A. As he thruſt out his hand to ſtrike the Prophet of the Lord, his hand withered, and he could not plucke it back againe, ch. 13 4.

Q. *What elſe?*

A. Not to conſpire againſt the King.

Q. *By the example of whom?*

A. Of *Zimri*, that ſlew *Elah* King of *Iſrael*, being drunk in Tirzah, and afterward ſat upon the Throne, 1 King. 16. 10.

Q. *What was the end of* Zimri?

A. He reigned but ſeven daies, and being beſiedged in Tirzah, and finding no way to eſcape, burnt the Kings Pallace, and himſelfe in it, ch. 16. 18.

Q. *What elſe?*

A. Not wrongfully to deſire our neighbours goods.

Q. *By the example of whom?*

A. *Ahab* King of Iſrael.

Q. *What elſe?*

A. Not to ſhed his neighbours blood, to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practiſe of falſe witneſſe put *Naboth* to death, and took his vineyard, ch. 21. 13.

Q. *How were they puniſhed?*

A. *Ahab* was ſlain at Ramoth-Gilead, and *Jezabel* was thrown out of her chamber window, and daſhed in peeces, ch. 22. 34. and 2 Kings 9. 33.

Q. *What elſe?*

A. Not to hate the Preachers of God, becauſe they grate upon our galled conſciences.

Q.

Q. *By the example of whom?*

A. Of *Ahab*, ch 22.8.

Q. *What else?*

A. Not to be covetous.

Q. *By the example of whom?*

A. Of *Gehazi*, that tooke money, garments, sheep, oxen, and other things where he should not.

Q. *What was his punishment?*

A. He was plagued with the Leprosie, 2 King. 5.27.

Q. *What else?*

A. Not to take counsel of spirits in time of sickneſſe, or any other extremity.

Q. *By the example of whom?*

A. Of *Ahaziah*, who having taken a fall through the Latice of a Window, sent his servants to *Baalzebub*, to know if he should recover or no, 2 Kings 1.2.

Queſt. *How did God punish him for that sinne?*

A. Hee suffered him to pine upon his bed for want of helpe, 2 Kings 1.4.

Q. *What else?*

A. Not to blaſpheme the name of God.

Q. *By the example of whom?*

A. Of *Senacherib* the Assyrian.

Q. *How was he punished?*

A. God slew of his souldiers an hundred fourscore and five thousand men; and when hee returned into his Country,

his owne Sons murthered him in the Temple of his Idol gods, 2 King. 19. 35. 37.

Q. *What else?*

A. Not to deride Gods Ministers.

Q. *By the example of whom?*

A. Of the children of Bethel, that called *Elisha* Bald-pate, 2 King. 2. 24.

Q. *How were they punished?*

A. Two Beares came out of the forrest and tore them in peeces.

Q. *What else?*

A. Not to be vaine-glorious.

Q. *By the example of whom?*

A. Of *Ezekiah*, that in pride shewed all his wealth to the Ambassadors of Babel.

Q. *How was he punished?*

A. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 King. 20. 17, 18.

Q. *What else?*

A. Not to mocke or jest at the preaching of the word of God.

Q. *By the example of whom?*

A. Of *Zedechiah* and his subjects, that mocked and despised the Prophets that were sent to forewarne them of their destruction, 2 Chron. 36. 16.

Q. *What was their punishment?*

A. *Zedechiah* himselfe for despising the light of the soule, lost the sight of his body, his eyes were pulled out, his Sonnes were

were slaine before him, and he and the people carried into captivity to Babylon.

Q. *What vertues doe we learn by the lives of the Kings of Israel and Iudah?*

A. To have a sure confidence in the providence of God.

Q. By *the example of whom?*

A. Of *Elijah* the Prophet, to whom in time of famine God sent meate by the Ravens, 1 Kings 19.6.

Q. *What else?*

A. To be charitable to the distressed.

Q. By *the example of whom?*

A. Of the widow of Sarepta, whose oyle, and meale, the more shee spent, the more she had, for her kindnesse shewed to *Elijah* 1 Kings 17.16.

Q. *What else?*

A. To be zealous in prayer.

Q. By *the example of whom?*

A. Of *Elijah*, who in time of great drought called faithfully upon the Lord, and he poured downe raine upon the earth, 1 Kings 18.45.

Q. *How many be the degrees, by which prayer ascends into heaven?*

A. Six.

Q. *Which be they?*

A. First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind on nothing else when wee pray.

Thirdly, Faith, in beleeving to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is just, Fifthly, in conversation of life, that our manners answer our devotion Sixtly, perseverance, that is, never to faint, or weary of so good an exercise.

Q. *What learn we hence?*

A. Not to doubt of our resurrection,

Q. *By the example of whom?*

A. Of *Elijah*, that was taken body and soule up into heaven, 2 Kings 2. 11.

Q. *What else?*

A. To be faithfull.

Q. *Why?*

A. Because where faith is, nothing seemes impossible.

Q. *By the example of whom?*

A. Of *Elisha*, that raised the dead to life, cured *Naaman* the Leper, and made Iron to swim upon the waters, 2 Kings 4. 35. and ch. 6. 6.

Q. *What else?*

A. Not to distrust the omnipotency of God.

Q. *By the example of whom?*

Ans. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kings 7. 6, 7.

Q. *What else?*

A. To assure our selves of Gods helpe, howsoever we are forsaken of men.

Q. *Why?*

A. Because millions of Angels incamp about the faithfull, 2 King. 6. 17.

Q. *What else?*

A. To advance true Religion.

Q. *By the example of whom?*

A. Of *Iosiah* King of Iudah, that put downe Idolatry, and commanded the Law of God to bee read in the Temple, 2 King. 23. 2.

Q. *What else?*

A. Not to spare our owne Parents in case of Religion.

Q. *By the example of whom?*

A. Of *Asa* King of Iudah, that deposed his owne mother for adultery, 2 Chron. 15. 16.

Q. *What else?*

A. To provide living for the Ministers of God.

Q. *By the example of whom?*

A. Of *Hezekiah* King of Iudah, that commanded the Tithes of corne, wine, oyle and honey to bee brought to the Priests 2 Chron. 31. 4, 5.

Q. *What else?*

A. Not to doubt of forgiveneſſe, if wee repent.

Q. *By the example of whom?*

A. Of *Manasseh* King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2 Chron. 33. 13.

The end of Kings and Chronicles.

EZRA.

Question.

WHo wrote this Booke?

A Ezra.

Q. *Of what Nation was hee?*

A. A Jew, of the family of *Aaron.*

Q. *How many things doe we generally learn out of this Booke?*

A. Foure.

Q. *What is the first?*

A. The truth of Gods mercy.

Q. *How?*

A. In that, according to his promise after seventy yeers were expired, hee delivered his people out of Captivity.

Q. *By the favour of whom?*

A. Of *Cyrus* King of Persia, chap. 1.

Q. *Who brought them home?*

A. *Zerubbabel* and *Ezra*, chap. 1. and chap. 7

Q. *What is the second thing we learne out of this Booke?*

A. The thankfulnesse which ought to be

be in us for Gods benefits, as was in the Israelites after their returne, ch. 7. 27.

Q. *What is the third?*

A. The care that wee ought to have to establish true Religion, by the example of the Israelites, that never ceased, till they had built the Temple of the Lord, and published his Lawes, chap. 6. 15, 16.

Q. *What is the fourth?*

A. When wee are once planted in peace, and have the use of true Religion, to labour, as the Israelites did, for the preservation of humane society, by seeing good Lawes executed, ch. 10.

The end of Ezra

NEHEMIAH.

Question.

WHat *was* Nehemiah?

A. A Iew, and in great favour with *Darius*.

Q. *What was his disposition?*

A. He feared God, and desired the good of his Country.

Q. *How did that appeare?*

A. First, by his daily prayer; next by the lamentation hee made for the misery of his Country-men, chap. 1. 4. and lastly, by obtaining meanes to helpe them,

Q.

Q. *Hee did not then (as many will in these our dayes) say, God helpe onely, and so forget the misery of their brethren, but bee laboured to give them succour.*

A. He did.

Q. *In what manner?*

A. He procured a licence of the King to get provision for the repairing of Jerusalem, chap. 2.8.

Q. *Who hindred him in this worke?*

A. Sanballat the Horonite, and *Tobijah* the Ammonite.

Q. *For what cause?*

A. Upon malice.

Q. *What doe we learne thereby?*

A. That the Devill and his instruments still lye in waite to hinder vertuous exercises.

Q. *How did they hinder the Jewes?*

A. By raising war upon them.

Q. *Did the Jewes then leave off their enterprize?*

A. No; they laboured with one hand, and held the sword in the other, chap. 4.17.

Q. *What doth their diligence teach us?*

A. In repairing the new Ierusalem of our Soules, as they did the old Ierusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the devill, and his instruments.

Q.

Q. *What did* Nehemiah *repaire in Jeruſalem?*

A. The walls of the broken buildings.

Q. *What elſe?*

A. Decayed Religion, and corruption of manners, ch. 13.

The end of Nehemiah.

ESTHER.

Queſtion.

WHat *was* Eſter?

A. A poore maid.

Q. *How was ſhe advanced*

A. To be the wife of a King.

Q. *By what means?*

A. By the providence of God, and her own vertue.

Q. *To what end?*

A. To protect the Iewes her countreymen.

Q. *What vices doe we learn to ſhun by the contents of this booke?*

A. Not to feaſt in oſtentation of our riches.

Q. *By the example of whom?*

A. Of *Ahaſhueroſh* King of Perſia and Media, that made a feaſt for an hundred and foureſcore daies, ch. 1. 4.

Q. *What elſe?*

A.

A. The disobedience of Wives to their Husbands.

Q. *By the example of whom?*

A. Of *Vashti*, *Ahashueroth* his Queene, that refused to come to him when he sent for her.

Q. *What was her punishment?*

A. She was banished out of the Kings company for ever.

Q. *What doe we learn else?*

A Not to buy sinne with the price of money.

Q *By the example of whom?*

A. Of *Haman*, who would give the King ten thousand talents of silver to have the Jewes destroyed, ch 3.5.

Q. *What else?*

A. Not to harbour pride, and contempt in our hearts.

Q. *By the example of whom?*

A Of proud *Haman*, that wished the death of every one that did not salute him.

Q *What was his punishment?*

A. Hee was hanged himselfe upon the Gallowes, that he had made for another man, ch. 7.10.

Q. *What vertues doe we learne out of this booke?*

A. To observe Temperance in our feasting.

Q. *By the example of whom?*

A. Of King *Ahashuerosh*, that commanded (during his feast) no man should bee compelled to drinke more then what hee pleased, ch. 1. 8.

Q. *May not Christians bee ashamed of this?*

A. Yes.

Q. *Shew me your reason?*

A. Because hee that was a Heathen thought it a sinne to carouse, but wee that know God, make it no conscience to bee drunke.

Q. *What vertues learne we else?*

A. The love of a woman unto her Country-men.

Q. *By the example of whom?*

A. Of *Esther* that made void a decree purchased by *Haman*, for the destruction of all the Jewes in Persia, chap. 8. 11.

The end of Esther.

JOB.

Question.

WHat *learne we in generall out of this Booke of* Iob?

A. Five things.

Q. *which be they?*

A. First, uprightnesse of life, in these words; And *Job* was an upright and just man,

man, chap. 1. 1. Secondly, patience in affliction: Shall wee receive good at the hand of the Lord, and not evill? ch. 2. 10. Thirdly, murability of the world, in these words; Such things as my soule abhorred to touch (are sorrows) are my meat, ch. 6, 7. Fourthly, the envy of the Devill, in these words; Touch that hee hath, and see if hee will not blaspheme thee to thy face, ch. 1, 11. Fifthly, the mercy of God, in these words; Hee maketh the wound, and bindeth it up, ch. 5. 18.

Q. *Wherein consisted his uprightnesse?*

A. In three things.

Q. *Which be they?*

A. In holinesse towards God; in uprightnesse towards the world, and in sobriety towards himselfe.

Q. *In holinesse how?*

A. He did offer burnt offerings for himselfe, and for his children, chap. 1. 5.

Q. *In righteousnesse how?*

A. Hee was the eyes of the blinde, ch. 29 15. The feet to the lame, ch. 29, 15. Hee fed the hungry, ch. 31. 17, Hee cloathed the naked, chap. 31. 19. Hee stood with the widow and fatherlesse, ch. 31. 16. 21. Hee harboured the stranger, ch. 31, 32. He judged justly, ch. 29. 14.

Q. *In sobriety how?*

A. His heart was not infected with lust,

luſt, chap. 31.7. Nor did his feet walke in deceit, ch. 31.5. Nor made hee his gold his hope, ch. 31.24. Nor did his mouth kiſſe his hand, (that is) he was not vaine-glorious, ch, 31.27.

Q. *Wherein conſiſted his patience?*

A. In bearing with the mutability and change of his eſtate.

Q. *Wherein conſiſted the change of his eſtate?*

A. In five things.

Q. *which be they?*

A. Firſt, he loſt his children and his wealth, ch. 1. Secondly, his body became leprous, ch. 2.7. Thirdly, his friends upbraided him, ch, 4.5. Fourthly, his wife forſook him, ch, 19.17. Fifthly, his own ſervants deſpiſed him, ch. 19.15:

Q. *Wherein conſiſted the envy of the Devil?*

A. In tempting him many wayes before he would be ſatisfied of his conſtancy.

Q. *Wherein conſiſted the mercy of God?*

A. In this, that as he did ſmite, ſo he did heale; as hee did puniſh, ſo hee did preſerve; as hee did take away, ſo hee did reſtore.

Q. *How was Iob reſtored?*

A. Double the wealth he had before, ch. 42. 10.

Q. *What doe we learn by that?*

A.

A. That Gods mercy is greater then his judgement.

Q. *What have we when we come into this world?*

A. Nothing.

Q. *What ſhall we have when we depart?*

A. As much. ch. 1. 21.

Q. *What ſhall hee reape that ſoweth iniquity?*

A. The ſame, ch. 4. 8.

Q. *Can any man ſay to himſelfe, I am righteous?*

A. No, not the Angels in heaven, chap. 4. 18.

Q. *What is man born to by nature?*

A. To travaile, as naturally as it is for the ſparks to fly upward, ch. 5. 7.

Queſt. *To what may wee compare fained friends?*

A. To a river that in Summer is dry, and in Winter frozen, ch 6. 15.

Q. *To how many things may we liken the vaniſhing frailty of mans age?*

A. To ſix things.

Q. *Which be they?*

A. Firſt, to the vaniſhing of a cloud, ch. 7. 9. Secondly, to the ſwiftneſſe of a Weavers ſhuttle, ch. 7. 6. Thirdly, to a ſhadow ch. 8. 9 Fourthly, to the haſty ſpeed of a poſt, ch. 9. 25 Fifthly, to the ſayling of a ſhip, and the flight of an Eagle, ch. 9. 26:

Sixthly,

Sixthly, to a flower that ſhoots forth in the morning, and is withered by the night, ch. 14.2.

Queſt. *VVhat ſhall devoure the houſe of bribes?*

A. Fire?

Q. *May a man boaſt of the greatneſſe of his birth?*

A. No.

Q. *VVhy?*

A. Becauſe corruption is our mother, and the worms our ſiſters and brothers, c. 17. 14.

Q. *Though we dye, what hope doth* Iob *give us?*

A. That we ſhall riſe againe, and ſee God in our fleſh, ch. 19 26.

Q. *Of what continuance is the joy of the wicked?*

A. For a moment, chap. 10. 5.

Q. *VVhat may wee thinke when wee ſee the wicked flouriſh?*

A. That they are kept for the day of deſtruction, ch. 21. 30.

Q. *How comes wiſdome unto men?*

A. Neither by age, nor authority, chap. 32. 9.

Q. *How then?*

A. By the gift of God.

Q. *VVhat is God?*

A. Incomprehenſible for power, juſtice, and providence, ch. 38. and ch. 39.

The end of Iob.

PSALMES.

Queſtion.

WHat *is the general Doctrine of the Pſalmes?*

A. Prayer, and thankſgiving; prayer, that God will continue his favour towards us; thankſgiving, for his benefits received.

Qu *What man is bleſſed?*

A. He that contemneth not Gods word, but meditateth upon his Law.

Q. *What is he like?*

A. A tree planted by the waters ſide.

Q. *What man is curſed?*

A. Hee that ſitteth in the ſeat with the ſcorners of Gods word.

Q. *What is he like?*

A. Chaffe ſcattered before the wind.

Q. *Who conſpire againſt God, and his annointed?*

A. The heathen and wicked doers.

Q. *What is the end of their conſpiracy?*

A. Deriſion before God, Pſal. 2.4.

Q. *In time of trouble, in whom muſt wee truſt?*

A. In the Lord.

Q. *Why?*

A. Becauſe he will deliver us, Pſal. 3.3.

Q. *Who turnes the glory of God into ſhame?*

A.

A. Lovers of vanity and lies, Pſal. 4. 2.

Q. *What is a perſecuter of Gods people compared unto?*

A. A Lion.

Q. *Why?*

A. Becauſe, like a Lion, he will teare in peeces and devoure, Pſal. 7 2.

Q. *If the wicked ſeeke to obſcure the glory of God, how will hee reveale his praiſe?*

A. Even by the mouthes of babes and ſucklings, Pſal. 8. 2.

Queſt. *How will the Lord judge the world?*

A. In righteouſneſſe, Pſal. 9 8.

Queſt. *Are the poore deſpiſed in Gods ſight?*

A. No, hee is their refuge, Pſal 9. 9.

Q. *What is the practiſe of the worldly man?*

A. Fraud, rapine, and tyranny, Pſal. 10.

Q. *What is his reward?*

A. Fire, brimſtone, and ſtormy tempeſts.

Q. *How many are the righteous?*

A. In earth none; there is not one doth good, no not one, Pſal. 14. 1.

Queſt. *VVho ſhall dwell upon Gods holy hill?*

A Hee that ſpeaketh truth, ſlanders not his neighbour, and gives not his money to uſury, Pſal. 15. 3. 5.

Q.

Q. *Of what did* David *propheſie?*

A. Of Chriſt.

Q. *VVherein?*

A. In theſe words; Thou wilt not leave my ſoule in the grave, nor ſuffer thy holy One to ſee corruption, Pſal. 16. 10.

Q. *VVhat is true felicity?*

A The fruition of Chriſt Ieſus face to face in righteouſneſſe, Pſal. 17, 15.

Q. *How doe the godly affect the word of God, and the knowledge of it?*

A. More then gold, then much fine gold, and more then honey, or the honey-combe, Pſal. 19. 10.

Q. *In what doe the men of the world put their truſt?*

A. In the things of the world; ſome in chariots, and ſome in horſe-men, Pſ. 20. 7.

Q. *In whom doe the children of God place their hope and confidence?*

A. In God; We will remember the name of the Lord our God, Pſal. 20. 7.

Q. *VVhat ſucceſſe have the former?*

A. They are brought downe and fallen.

Q. *And what the latter?*

A. They are riſen and ſtand upright, Pſal. 20. 8.

Q. *VVhom will the Lord teach in his way?*

A. The humble heart, Pſal. 25. 9.

Q. *How doth the Lord love us?*

A. More then Father or Mother; for when

when they forſake us, he will take us up, Pſal. 27. 10.

Q. *What is it that upholds the righteous, and keeps them from falling downe and fainting?*

A. Faith in God, and hope to ſee the goodneſſe of the Lord in the land of the living, Pſal. 27. 13.

Q. *He will not then be angry for ever?*

A. No, his anger indureth but a while, and though ſorrow be this night, wee ſhall have joy to morrow, Pſal. 30. 5.

Q. *What muſt we doe when wee have ſinned?*

A. Confeſſe our wickedneſſe, though it be againſt our ſelves.

Q. *what followes?*

A. Forgiveneſſe, Pſal. 32. 9.

Q. *Is it enough to eſchew evill?*

A. No,

Q. *What then?*

A. Wee muſt likewiſe doe that which is good, Pſal. 34. 14.

Q. *Doth* David *curſe his enemies, and pray for their confuſion?*

A. He doth very often, Pſal. 35. 4.

Q. *May we do ſo to ours?*

A. We may not, we are commanded to bleſſe them, to pray for them, and to do them good.

Q. *Was this then any ſinfull paſſion in*

David, *that he ſo often breaks out into it?*

A. Nothing leſſe, the Prophet had not commiſſion onely, but command from the Spirit of God to curſe his enemies.

Q. *May the wicked proſper?*

A. Like a green bay tree: but they ſhall quickly wither, Pſal. 37. 35, 36.

Q. *May the righteous be miſerable?*

A. Yes, but their inheritance ſhall be perpetuall, Pſal. 37. 18.

Queſt. *Were never any of Gods children beggars?*

Anſ. Yes, no doubt many, *Elias, Lazarus, &c.*

Q. *Why doth* David *profeſſe that he never ſaw the righteous forſaken, nor their ſeed begging their bread?*

A. It muſt either be taken of the Prophets experiment, that himſelfe never ſaw it: or elſe the word *forſaken*, is the limitation of the ſentence, thus, I never ſaw the righteous ſo begging their bread, that they were utterly and finally forſaken.

Q. *Doth not God know all our miſeries and afflictions?*

A. He doth, nothing is hid from him.

Q. *What then needs* David, *or need we ſo fully to open to him our woe and wretchedneſſe? as* Pſal. 38.

A. God ſuffers himſelfe as it were to bee moved by the earneſtneſſe and importunity

nity of our prayers commending this to us, as the onely means to compaſſe what wee ſtand in need of from him.

Q. *How was the Pſalmiſt affected with his ſinnes?*

A. The number of them being more then the haires of his head, did ſo oppreſſe him, that he could not looke up to Gods mercy, his heart failed him.

Qu. *Is this the condition of every true beleever?*

A. It is, to be often dejected and affrighted, diſquieted, nay caſt downe by reaſon of the weight and number of their ſins.

Q. *Had the Prophet the undoubted faith of the Reſurrection?*

A. He had, witneſſe himſelfe, God will redeem my ſoule from the power of the grave, for he ſhall receive me, Pſal. 49. 15.

Q. *What is the ſacrifice that God delights in?*

A. A broken ſpirit, a broken and a contrite heart.

Q. *Is this ſure of Gods acceptance?*

A. It is, God will not deſpiſe it, Pſal. 51. 17.

Q. *What is the property of natural men?*

A. Fooliſhly to perſwade themſelves, that there is no God, or none that conſiders them.

Q. *What follows from hence?*

A. They go back, and become wholly un-

clean, not one of them doth good, Pſ.53.

Q. *What was a ſpeciall fruit of the Pſalmiſts faith?*

A. Fearleſſeneſſe of men: In God have I put my truſt, I will not feare what man can doe unto me, Pſal 56.11.

Q. *What is the vanity of rich men?*

A. They heap up wealth, but know not who ſhall enjoy it, Pſal.39.6.

Q. *When the oppreſſed mourne, what doth God?*

A. He gathers their tears into a bottle, and keeps a regiſter of their wrongs, Pſal.56.8.

Q. *To what end?*

A. To poure ſo much vengeance upon their oppreſſors heads.

Q. *What encouragement have wee to relye on God?*

A. The experience of his former goodneſſe, Pſal.61.3.

Q. *How doth God finde the true diſpoſition of his people?*

A. By triall.

Q. *How doth he try them?*

A. As ſilver is tried in the fire of affliction, Pſal.66.10.

Q. *In the ſea of this life, what hope have we to ſave us from drowning?*

A. A rocke.

Q. *What is that rocke?*

A. Chriſt Jeſus, Pſal.72.5.71.3.

Q.

Q. *Why are Magiſtrates called Gods?*

A. Becauſe they ſupply the place of God for the adminiſtration of Juſtice.

Q. *How doe they prove to be no gods?*

A. In that they dye like men, Pſal. 82.6,7.

Q. *Hath God made an election of thoſe that ſhall be ſaved?*

Yes.

Q. *When?*

A. Before the foundations of the earth were laid, Pſal. 90.2.

Q. *Why are the righteous compared to a palme tree?*

A. Becauſe as the wood of that is ſweet, ſo ought they to bee ſweet wood for the building of Gods Church; as the leaves of it are green, ſo ought their words alwayes to be vertuous, as the fruit of it is laſting, ſo their good deeds ought to bee without ceaſing.

Q. *How is God made viſible to our mortall eyes?*

A. By his creatures, the light is his cloathing, hee moves upon the wings of the wind, his meſſengers are flames of fire, his Throne is heaven, and his footſtoole is the earth.

Queſt. *Why doth not the ſea overflow the earth?*

A. Becauſe God hath ſet it bounds which it ſhall not overpaſſe, Pſal. 104.9.

Queſt. *What is the beſt ſervice of flatterers?*

A. They reward evill for good, and hatred for friendſhip, Pſal 109.5.

Q. *What is the inconvenience of an evill tongue?*

A. It woundeth like the ſharpe arrowes of a mighty man, and burneth like coals of Juniper, Pſal. 120.4.

Q. *How is God to be praiſed?*

A. With the whole heart, Pſal 9.1.

Q. *How is he to be prayed unto?*

A. Not with fained lips.

Q. *Who is our beſt guide?*

A. The Spirit of God.

Q. *Whither doth the Spirit lead us?*

A To the Land of righteouſnes, Pſ. 143.10

Qu. *What is the Lord to them that truſt in him?*

A. A fortreſſe, a bulwarke, and a ſhield, Pſal. 144.2.

The end of the Pſalmes.

THE PROVERBS. of *Salomon.*

Queſtion.

WHat *is a Proverb?*

A. A ſhort ſaying including much matter.

Q. *What doth it teach?*

A.

A. Wiſdom and underſtanding.

Q. *What is the beginning of wiſdome?*

A. The feare of the Lord, ch. 1. 7.

Q. *Who imbraceth inſtruction?*

A. The wiſe.

Q. *Who refuſeth it?*

A. The foole, ver. 7.

Q. *How doth wiſdome adorne?*

A. Like a chaine of gold about the neck, ver. 9.

Q. *When ſinners intice us, what muſt we doe?*

A. Not give conſent, ver. 10.

Q. *How are ſinners diſpoſed?*

A. Their feet are ſwift to evill, ver. 16.

Q. *If we ſeeke after wiſdome, what will ſhe doe?*

A. Poure out her mind unto us, and give us underſtanding, ver. 23.

Q. *If we deſpiſe wiſdome, what will ſhee doe?*

A. Laugh at our deſtruction, ver. 26.

Q. *How commeth deſtruction?*

A. Suddenly, like a whirle-wind, v. 27.

Q. *What is the hinderance to the obtaining of wiſedome?*

A. Sloath.

Q. *How doth ſloath reward thoſe that love it?*

A. With death and confuſion, ver. 32.

The doctrine of the 2. Chapter.

Question.

IN what sort must we seeke after wisdome?

A. As after gold and silver.

Q. *Whence commeth wisdome?*

A. From the mouth of God, ver. 6.

Q. *What is the effect of wisdome?*

A. It will preserve us from all vices.

Q. *What is the property of an harlot?*

A. To flatter with her lips, ver. 16.

Q. *Whither leads her acquaintance?*

A. To hell, ver. 18.

The doctrine of the 3. Chapter.

Question.

TO keepe the commandements of God, what profit is it?

A. Prosperity and length of life, ver. 2.

Q. *What Jewels must wee hang about our necks?*

A. Mercy and truth.

Q. *Where must they be set?*

A. In the Table of our heart, ver. 3.

Quest. *Why doth God give riches unto men?*

A. By them to honour him, ver. 6.

Q. *What is the reward of that honour?*

A. Our barnes shall bee filled with abundance,

bundance, and our presses burst with new wine, ver. 10.

Q. *In what sort must men be wise?*

A. Not in their owne conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, vers. 12.

Q. *At what rate is wisdome valued?*

A. To bee more worth then gold or pearle vers. 15.

Q. *What bee the handmaids of wisdome?*

A. Long life, verse 16. pleasant dayes, vers. 17. security of soule and body, vers. 23, 24, 25.

Q. *What vices are else forbidden in this Chapter?*

A. All malice or desire to hurt, verse 29. all causelesse contention, vers 30. All scorning and scoffing, vers 34.

Q. *Why are these vices forbidden?*

A. Because they are abomination before the Lord, vers 32.

The Doctrine of the 4 Chapter.

Question.

HOw are the *wicked fed?*

A. With the bread of extortion, and the wine of violence, vers. 17.

Quest. *What infecteth the whole course of life?*

A. A corrupt heart, false lips, and wanton eyes.

Queſt. *What purifieth the whole courſe of life?*

A. A cleane heart, a true tongue, and a chaſte eye, verſ. 23. 24, 25.

The Doctrine of the 5 Chapter.

Queſtion.

How ſeemeth luſt at the firſt?

A. As ſweet as honey, verſ. 3.

Q. *How is the end?*

A. A bitter as wormewood, verſ. 4.

Q. *What hurt bringeth it to the body?*

A. It conſumeth the fleſh, verſ. 11.

Q. *What to the purſe?*

A. It leaves our goods in the hands of ſtrangers. verſ. 10.

Q. *Is there any thing elſe to be learned in this Chapter?*

A. To live upon our owne labours, verſ. 15. To be charitable to others, verſ. 16. To keep wedlocke unviolated, verſ. 18. 19.

Q. *Why ought wee to bee carefull of theſe things?*

A. Becauſe we alwaies walke in the ſight of the Lord, verſ. 21.

The Doctrine of the 6 Chapter.

Queſtion.

IN what caſe is hee that is ſurety for another man?

A.

A. Snared with the words of his owne mouth.

Q. *What learn we by the Pismire?*

A. Diligence.

Q. *How?*

A. To labour in summer to prevent the want of winter.

Q. *How commeth poverty upon the sloathfull?*

A. Like an armed man.

Quest. *Which be the six things that God hates?*

A. First, haughty eies; secondly, a lying tongue; thirdly, a heart imagining evill; fourthly, feet swift to shed blood; fifthly, a false witnesse; sixthly, sowers of contention, ver. 17, 18, 19.

Q. *What is our speciall duty to our Parents?*

A. Obedience to follow their instruction.

Q. *How many waies doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her looks, ver. 24. 25.

Q. *Is adultery worse then theft?*

A. Yes.

Q. *Why?*

Ans. Because theft may bee redeemed but adultery destroyeth the Soule, and

the reproach thereof can never be put away. ver. 31. 32, 33.

The doctrine of the 7. Chapter.

Question,

WHy *is luſt called a deed of darkneſſe?*

A. Becauſe commonly it practiſeth in the night, when the aire is dark and black. ver. 9.

Q. *The reaſon of it?*

A. Such is the guilt of conſcience, as it covets darkneſſe, to ſhadow the filthineſſe thereof.

Q. *What are the markes of an harlot?*

A. A wandring foot, ver. 13. an impudent face, ver. 14. and an inticing tongue, ver. 15, 16, 17.

Q. *What is he like that yeeldeth to the enticement of luſt?*

A. An oxe led to the ſlaughter, a foole that goeth to the ſtocks, or a bird that haſteth to the ſnare, ver. 22, 23.

The doctrine of the 8. Chapter.

Question.

IS *wiſdome any niggard of her good graces?*

A. No, ſhee cryeth out unto men in the gates, and in the entry of their houſes, in the

the top of the high places, and by the high-way ſide, ver. 2, 3.

Q. *What doth ſhe promiſe?*

A The knowledge of excellent things.

Q. *How doth ſhe induce the mindes of men to follow her?*

A. By promiſing unto them, that her doctrine ſhall be eaſie and plaine, ver. 9.

Q. *What in this booke is underſtood by the name of wiſdome?*

A The word of God, and the doctrine of the Preachers, which is eaſie to all them that have a deſire to learn.

Q. *Of what continuance is wiſdome?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountaines ſettled, ver. 22, 24, 25.

The doctrine of the 9. Chapter.

Queſtion.

IN *this chapter how doth wiſdome allure her followers?*

A. By calling them to a ſumptuous banquet.

Q. *What is meant by that banquet?*

A. The word of God, and the miniſtration of the Sacraments.

Q. *In the third verſe it is ſaid.* A fooliſh woman is troubleſome: *what underſtand you by the fooliſh woman?*

A. Ignorant Preachers.

Q. *What is their doctrine?*

A. Like ſtolne waters, ſweet to the fleſh, but unpleaſant to the ſpirit, ver. 17. 18.

The doctrine of the 10. *Chapter.*

Queſtion.

VVHat *are the vices and vertues deciphered in this chapter for our inſtruction?*

A. The firſt are wiſdom and folly.

Q. *What is the good that commeth by wiſdome?*

A A wiſe Son maketh a glad Father.

Queſt. *VVhat is the hurt that commeth by folly?*

A. A fooliſh Sonne is a heavineſſe to his Mother.

Q. *What are the ſecond?*

A. Sloath and diligence.

Q. *What is the inconvenience of ſloath?*

A. A ſloathfull hand maketh poor, ve. 4?

Q. *What profit comes by diligence?*

A. The hand of the diligent makes rich.

Q. *What are the third?*

A. Righteouſneſſe and impiety.

Q. *What is the good that commeth by righteouſneſſe?*

A. The memoriall of the juſt ſhall bee bleſſed.

Queſt. *What is the hurt that commeth by impiety?*

A. The name of the wicked ſhall rot, verſ. 7.

Q. *What are the fourth?*

A. Innocency and guilt of conſcience.

Q. *What is the good that commeth by innocency?*

A. He that walketh uprightly, walketh boldly.

Q. *What is the hurt that commeth by guilt of conſcience?*

A. Feare and ſhame, for hee perverteth his wayes, and hee ſhall bee made known, verſ. 9.

Q. *What are the fifth?*

A. Love and hatred.

Q. *What is the good that commeth by love?*

A. It covereth offences, verſ. 12.

Q. *What is the hurt that commeth of hatred?*

A. It ſtirreth up contentions.

Q. *What are the ſix?*

A. Silence and much babling.

Q. *What is the good that commeth by ſilence?*

A. He that refraineth his lips, is wiſe, verſ. 9.

Q. *What is the hurt of much babling?*

A. In many words there cannot want iniquity.

The

The Doctrine of the 11 *Chapter.*

Queſtion.

WHat are falſe ballances?

A. An abomination before the Lord.

Q. VVhat doth a true weight?

A. Pleaſe him, verſ. 1.

Q. VVhen pride goes before, what followes?

A. Shame, verſ. 2.

Q. How is lowlineſſe rewarded?

A. With wiſdome and honour.

Queſt. *Can riches deliver in the day of wrath?*

A. No.

Q. What *is our refuge then?*

A. True righteouſneſſe, verſ. 4.

Q. How is the way of the righteous?

A. Direct and ſtreight.

Q. How is the way of the wicked?

A. Crooked and ſtumbling, verſ. 5.

Q. VVhither leads the path of the one?

A. To life.

Q. Whither leads the path of the other?

A. To death, verſ. 19.

Q. Can friendſhip defend evil deeds?

A. No, but in the end they ſhall bee puniſhed, verſ. 21.

Q. How ſhall hee bee rewarded that is vertuouſly liberall.

A. With increaſe?

Q.

Q. *How he that ſpareth more then is convenient?*

A. With poverty and indignation, v, 24.

Q. *How ſeemeth a woman without diſcretion?*

A. Like a jewell of gold in a ſwines ſnout. ver. 22.

Q. *Whom do the people curſe?*

A. Hoorders up of corne.

Q. *And whom will they bleſſe?*

A. Such as bring it forth to ſell, ver. 26.

The doctrine of the 12. *Chapter.*

Queſtion:

WHat *is a vertuous woman to her Huſband?*

A. A Crown of Gold upon his head.

Q. *And what is ſhee that maketh her huſband aſhamed?*

A. Corruption to his bones, ver. 4.

Q. *How do the godly and wicked differ?*

A. Firſt in their thoughts: the thoughts of the juſt are right; but the counſels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lye in waite for blood; but the mouth of the righteous will deliver them. verſe 6. Thirdly, in their works; the wicked worketh a deceitfull worke; but he that ſoweth righteouſneſſe, ſhall receive a ſure reward

ward, ch. 11. 18. Fourthly, in their end; the wicked perish, but the house of the righteous shall stand, ver. 7.

Quest. *Are not many men despised for poverty?*

A. Yes.

Q. *But what is he that is poore, and liveth of his own labour?*

A. Better then he that boasteth and lacketh bread, ver. 9.

Quest. *What are the words of a perverse tongue?*

A. Like the pricking of a sword,

Q. *Why?*

A. Because they provoke others to anger, ver. 18.

The doctrine of the 13. Chapter.

Question.

WHat *is the cheife use of the tongue?*

A. To glorifie God.

Q. *Using it so, what followes?*

A. That a man shall receive much good by the fruit thereof, ver. 2.

Q. *What is one property of a sluggard?*

A. To desire much, but to take paines for nothing.

Q. *How is he rewarded?*

A. His soule is still empty, and he findes no releife, ver. 4.

Q.

Q. *There are two ſorts of men, which under the name of riches, ſhew themſelves both diſſemblers, which be they?*

A. He that maketh himſelfe rich, and hath nothing; and he that maketh himſelfe poore having much wealth, verſ. 7.

Q. *But thoſe qualities being referred to the goods of the minde, what is the fault of the firſt?*

A. Vaine-glory, to bee proud of that hee hath not.

Q. *What is the fault of the ſecond?*

A. Not any at all, but rather a commendable modeſty, that although hee bee vertuous, yet hee had rather other men ſhould ſpeake of it then himſelfe, verſ. 7.

Queſt. *What ſhall become of evill gotten goods?*

A. They ſhall waſte.

Q. *What of thoſe that are truly gotten?*

A. They ſhall increaſe, verſ. 11.

Queſt. *When hope is deferred, what doth it bring?*

A. Faintneſſe of heart?

Queſt. *But once accompliſhed, what is it then?*

A. A tree of life, verſ. 12.

Q. *What is it to be obedient?*

A. It makes a man gracious.

Q. *What is it to be diſobedient?*

A. It maketh a man to be hated, verſ 15.

Q. *When wee ſend forth a meſſenger, what muſt our care be?*

A. That he be vertuous and wiſe.

Q. *Why?*

A. Becauſe a wicked meſſenger procureth much hurt to himſelfe and others, but a faithful Ambaſſador is a preſervation to both, verſe 17.

Q. *How ſhall he be rewarded that refuſeth inſtruction?*

A. With poverty and ſhame.

Q. *How he that imbraceth diſcipline?*

A. He ſhall be honoured, verſ 18.

Q. *What company ought we to keep?*

A. The wiſe, ſo we ſhall be wiſe.

Q. *What company ought we to ſhun?*

A. The company of fooles, becauſe with them wee ſhall be afflicted, verſ 20.

Queſt. *To ſpare the rod of Correction towards our children when they offend, is it love?*

A. No, but rather hatred.

Q. *Who loveth children then?*

A. He that chaſtiſeth them, verſ 24.

The Doctrine of the 14 Chapter.

Queſtion.

WHat *is a wiſe woman in an houſe?*

A. A bleſſing to increaſe.

Q.

Q. *But what is a fooliſh?*

A. A curſe, to decay and ruine, verſ. 10.

Q. *What is the way that ſeemeth right, but the iſſues thereof are death?*

A. The allurements to pleaſure, v. 12, 13.

Q. *How doe we decline from God?*

A. In following the world.

Queſt. *What ſhall our ſucceſſe bee in the end?*

A. Wee ſhall bee mide weary of our wayes, verſ. 14.

Q. *When a tale is told, muſt wee give credit ſtreight?*

A. No, but conſider the circumſtances, verſ. 15.

Who runs into ſinne without fear or conſideration?

A. A foole.

Queſt. *Who feareth, and departeth from ſinne?*

A. The Wiſeman, verſ. 16.

Qu. *Wherein conſiſteth the honour of a King?*

A. In the multitude of good ſubjects, verſ. 28

Q. *Who exalteth wiſdome?*

A. He that is ſlow to wrath.

Q. *Who exalteth folly?*

A. He that is of a haſty minde, verſ. 29.

Queſt. *What doth hee that oppreſſeth the poore?*

A. Reproach God that made him.

Q. *What doth hee that ſheweth mercy on the poore?*

A. Hee honoureth him that made him, ver. 31.

Q. *Wherein hath a maſter pleaſure?*

A. In a vertuous and wiſe ſervant.

Q. *Wherein is hee diſpleaſed?*

A. Toward him that is vicious and lewd, verſ. 35.

The Doctrine of the 15. Chapter.

Queſtion.

VV*Hat pacifieth wrath?*

A. A ſoft anſwer.

Q. *What ſtirreth up anger?*

A. Froward words, verſ. 1.

Queſt. *Who ſpeaketh right, and according to knowledge?*

A. The Tongue of the wiſe.

Q. *Who bableth, and uſeth vaine words?*

A. The mouth of the fooliſh, verſ. 2.

Q. *From whom is nothing hid?*

Anſw. From the eyes of the Lord, for hee beholdeth both the evill and the good, verſ. 3.

Q. *Doth his ſight pierce into the depth of hell?*

A. Yes.

Q. *What learne you by that?*

A.

A. That hee much more ſeeth into the hearts of men, ver. 11.

Queſt. *When the heart is joyfull, what followes?*

A. A chearfull countenance.

Q. *When the heart is ſad, what inſues?*

A. Heavineſſe of look, verſ. 13.

Q. *How live the wicked?*

A. In continuall horror.

Q. *How the upright in conſcience?*

A. As a continuall feaſt, ver. 15.

Q. *Are the richeſt men moſt happy?*

A. No, better is a little with the feare of the Lord, then great treaſure with trouble, ver. 16.

Q. *How is homely fare made ſweet and delicate?*

A. By love, for better is a dinner of green herbs with love, then a ſtalled oxe with hatred, ver 17,

Q. *What followes the angry man?*

A. Woe and ſtrife.

Q. *What followes the gentle and meek?*

A. Peace and quietneſſe. ver. 18.

Queſt. *How ſeemeth the way of the ſloathfull?*

A. As an hedge of thorns.

Q. *VVhy?*

A. Becauſe he alwaies findeth ſome ſtay, and dares not goe forward.

Q. *How ſeemeth the way of the diligent?*

A.

A. Plaine and ſmooth, though never ſo rugged.

Q. Why?

A. Becauſe hee is diſmayed at nothing, ver. 10.

Queſt. *Where doe mens thoughts come to nought?*

A. Where co uncell is wanting.

Q. Where do they proſper?

A. Where much councell is uſed. ver. 22.

Q. If wee will live, what way muſt wee tread?

A. On high, that is, our converſation muſt be in Heaven.

Q. Where lies the way to death?

A. Below, that is, in living after the faſhion of the world, ver. 24.

Q. When are words moſt acceptable?

A. When they are ſpoken in due ſeaſon, ver. 23.

Q. To whom is the Lord neare when they pray?

A. To the Godly.

Q. To whom is he farre off?

A. To the wicked, ver. 29.

The Doctrine of the 16 Chapter.

Queſtion.

WHo is the guide of the tongue?

A. The Lord, for without him wee

are

are notable to ſpeak a good word, ver. 1.

Queſt. *What is the moſt abuſe amongſt men?*

A. Selfe-conceit.

Q. *How?*

A. In that every mans wayes are cleane in his own ſight.

Q. *But who diſproveth them?*

A. The wiſdome of the Lord that tryeth the ſpirit, ver. 2.

Q. *Are all things created for the glory of God?*

A All things.

Q *what, the wicked?*

A. Yea, the wicked, that in their deſtruction he may be glorified, ver. 4.

Q. *What is a ſigne our ſins are forgiven?*

Anſw. An upright life after repentance, ver. 6.

Q. *How ought a King to ſpeak?*

A. With divine lips.

Q. *How is that?*

A. He muſt neither profane nor tranſgreſſe in judgement, ver. 10.

Q. *What followeth of that?*

A. His throne ſhall be eſtabliſhed, v. 12.

Q. *What is the wrath of a King?*

A. The meſſenger of death.

Q. *What is his favour?*

A Life, or elſe as a cloud of the latter rain, ver. 14, 15.

Qu. *What is the Gentleman-uſher to deſtruction?*

A. Pride, verſ. 18.

Q. *To what is underſtanding compared?*

A. To a Well of life.

Q. *Why?*

A. Becauſe it overflows with all ſweetneſſe of diſcipline, verſ. 22.

Q. *To what are the lips of an evill man compared?*

A. To a conſuming fire.

Q. *And why?*

A. Becauſe hee deſtroyeth himſelfe, and others, verſ. 27.

Q. *Who ſetteth diviſion amongſt men?*

A. A Tale-teller, verſ. 28.

Q. *What is vertuous old age?*

A. A Crowne of glory, verſ. 31

Q. *Who is the moſt valiant?*

A. Not he that vanquiſheth a City, but he that bridles his owne fury, verſ. 32.

The Doctrine of the 17. Chapter.

Queſtion.

DOe *not high words become a foole?*

A. No.

Queſt. *What doth much leſſe beſeeme a Prince?*

A. A lying tongue.

Q.

Q. *VVhat is the vertue of bounty?*

A. Like the vertue of a precious ſtone.

Q. *How is that?*

A. As the one draweth the eyes of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, ver. 8.

Q. *What is the nature of moſt Princes?*

A. They will not be reproved.

Q. *VVhat if they be?*

A. They will be offended with them that doe it, ver. 9.

Q. *VVhat is a ſharpe word to a good nature?*

A. More then a hundred ſtripes to a perverſe foole, ver. 10.

Queſt. *Is a foole in his folly to bee ſhunned?*

A. Yes, as much as a Beare robbed of her whelps, ver. 12.

Qu. *From whom ſhall evill never depart?*

A. From him that rewardeth evill for good, ver. 13.

Q. *May we juſtifie the wicked?*

A. No.

Q. *May we condemne the juſt?*

A. Neither.

Q. *And why ſo?*

A. Becauſe to doe either is abominable before the Lord, ver. 15.

Queſt. *What good doth a foole get by his wealth?*

A. Nothing, if hee ſeeks not wiſdome, verſ 16.

Q. *How is a friend knowne?*

A. By his good will at all times, verſ. 17.

Q. *When is a foole counted wiſe?*

A. When he holdeth his peace, verſ. 18.

The Doctrine of the 18 *Chapter.*

Queſtion.

IS *there any defect in wiſdome?*

A. No, it it like deep waters, or the welſpring of a flowing river, that is never empty verſ. 4.

Q. *How is a foole inſnared?*

A. By his owne lips, verſ 7.

Q. *Who is the ſloathful-kin unto?*

A. To him that is a great waſter, verſ. 9.

Q. *How?*

A. As the one gets nothing, ſo the other ſpends all, and both their lives end in poverty.

Q. *What is the meanes to raiſe to honour?*

A. Humility, verſ. 12.

Q. *What procureth audience before high perſons?*

A. Gifts, verſ. 16.

Q. *How doe the words of the rich and poore differ?*

A.

A. The one ſpeaketh roughly, as depending on his wealth; the other meekly, as fearing poverty, ver. 23, and ch. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion

VVHo gathers many friends?

A. He that is rich.

Q. *Who is deſtitute of comfort?*

A. He that is poore.

Q. *VVho ſhall not eſcape unpuniſhed?*

A. A falſe witneſſe.

Q. *Who is he that ſhall periſh?*

A. A teller of lyes, ver. 9.

Q. *VVhat is it to defer anger, and paſſe over offences with a charitable minde?*

A. Diſcretion in the ſeule, and glory to God, ver. 11.

Q. *VVhat is the Kings wrath compared unto?*

A. To the roaring of a Lion.

Qu. *To what his favour?*

A. To the morning dew.

Q. *From whence have wee riches?*

A. By inheritance from the world.

Q. *But from whence a vertuous wife?*

A. From the hands of the Lord, ver. 14.

Q. *VVho lendeth to the Lord?*

A. He that hath mercy upon the poore, and he will be his recompence, ver. 17.

Q. *VVho is better then a rich lier?*

A. A poore man that is true, ver. 22.

Q. *How are the ſimple and ignorant admoniſhed?*

A. By the puniſhment of the ſcornfull, ver. 25.

The Doctrine of the 20 Chapter.

Queſtion.

W*Hy muſt we beware of much wine?*

A. Becauſe wine bibbers are ſcoffers, and apt to quarrel, ver. 1.

Q. *Is it diſgrace to ceaſe from ſtrife?*

A. No, but an honour.

Q. *Why?*

A. Becauſe every foole will be medling, verſ 3.

Q. *VVhy will not the ſloathfull plow?*

A. Becauſe it is Winter.

Q. *What ſhall hee therefore doe in Summer?*

A. Begge, ver. 4.

Q. *What doth drouſineſſe cauſe?*

A. Poverty.

Q. *What doth watchfulneſſe bring?*

A. Plenty of bread, ver. 13.

Q. *How ſeems the bread of deceit?*

A. Sweet at the firſt.

Q. *How afterward?*

A. Like gravel in the mouth v. 7.

The

The Doctrine of the 21 Chapter.

Queſtion.

WHo *is higheſt in authority under God?*

A. The King.

Q. *Can he do all things as pleaſeth him?*

A. No, no other then God hath appointed.

Q. *Why ſo?*

A. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Q. *Is not the company of a contentious woman irkeſome?*

A. Yes, and it is better to dwell in a corner of the houſe top, then with ſuch a one in a wide Palace, verſ 9. and 10.

Q. *Who ſhall cry, and not be heard?*

A. He that ſtoppeth his ears at the crying of the poore, verſ 13.

Q. *What is it to wander out of the way of knowledge?*

A. All one as to remaine amongſt the dead, verſ. 16.

Q. *Which is the better, wiſedome or ſtrength?*

A. Wiſedome.

Q. *How prove you that?*

A. Becauſe wiſdome overthroweth the confidence of the mighty, verſ. 22.

Q. *May any thing prevaile against the decree of the Lord?*

A. No, neither wisedome, understanding, nor counsell, ver. 30.

The Doctrine of the 22 Chapter.

Question.

WHat *is the estimation of a good name?*

A. More worth then riches, ver. 1.

Q. *Why must wee flye the path of the froward?*

A. Because their way is full of thornes and snares, ver. 5.

Q. *When we see a plague hang over us for our offences, what must we doe?*

A. Hide our selves under the shadow of Gods mercy, by calling upon his name.

Quest. *But what doe the foolish at such a time?*

A. Go on still without repentance, and are punished, ver. 3.

Q. *To make children prove vertuous old men, what shall we doe?*

A. Instruct them therein in their youth, ver. 6.

Q. *Why is borrowing grievous?*

A. Because the borrower is servant to the lender, ver. 7.

Q. *Who kindles strife?*

A. The scorner.

Q.

Q. *How muſt we quench it?*

A. By caſting out the ſcorner, ver. 10.

Queſt. *Whoſe familiarity ought Princes to uſe?*

A. Such as are pure of heart, ver. 11.

Q. *What will the Lord doe to them that rob the poore?*

A. Spoile the ſoules of them, as they ſpoiled theirs, ver. 22, 23.

Queſt. *With whom is it dangerous to converſe?*

A. With the angry and furious man, ver. 24.

The Doctrine of the 23 Chapter.

Queſtion.

AT the Table of a Ruler, what muſt wee remember?

A. Sobriety, ver. 1, 2, 3.

Q. *What is correction to a childe?*

A. Deliverance from deſtruction, v. 14.

Q. *Is envy forbidden?*

A. Yea, againſt ſinners.

Q. *How?*

A. Not to vexe our ſelves at their proſperity, nor grieve in that wee are not like them, ver. 17.

Q. *Why?*

A. Becauſe they ſhall bee cut downe like graſſe, and wither; but our hope ſhall

continue, Pſal. 37. 1.

Q. *Why muſt not wee keep company with drunkards and gluttons?*

A. Becauſe their lives are odious, and their end poverty, ver. 21.

Q. *What part of our body muſt wee dedicate to wiſdome?*

A. Our heart, ver. 26.

Q. *Why is a whore compared to a deepe ditch?*

A. Becauſe ſhee devoureth the ſoules of many, ver. 27.

Q. *To whom is woe, ſorrow, wounds, and redneſſe of eyes?*

A. to them that tarry long at the wine, ver. 30.

Queſt. *What other inconveniences follow drunkenneſſe?*

A. Though it bee pleaſant at the firſt, it biteth like a ſerpent in the end, it kindleth luſt, and makes a man ſenſeleſſe of wrong, ver. 32, 33, 34.

The Doctrine of the 24 Chapter.

Queſtion.

HOw *is war to be enterpriſed?*

A. Adviſedly, and with counſell, ver. 6.

Q. *When is a mans courage tryed?*

A. In the day of adverſity, ver. 10.

Q.

Q. *What must we doe when we see the innocent oppressed?*

A. Deliver them.

Q. *But if we doe not, are wee excused to say we know not?*

A. No, for God which searcheth the heart, sees the contrary, verſ 11.12.

Q. *What danger is hee in that rejoyceth at another mans fall?*

A. To turne the wrath of God from the other upon himselfe, verſ. 17, 18.

Queſt. *Who is to bee abhorred of the whole world?*

A. He that saith to the wicked, thou art righteous, verſ. 24.

Q. *Who is to bee reverenced of the whole world?*

A. Hee that boldly rebuketh the wicked, verſ 25.

Q. *In what state is the field of the sloathfull?*

A. Overgrowne with thornes and nettles, verſ. 31.

Q. *What instruction receive we thereby?*

A. To beware of the like sin.

Queſt. *What are the words of the sloathfull?*

A. Yet a little sleep, a little folding of the armes; or, there is a Lion without, &c. that so he may still cherish his lazie humour, verſ. 33.

The

The Doctrine of the 25 *Chapter.*

Question.

When is a Prince a meet vessel for the Lords use?

A. When he is purged from vice, and the corruption of lewd counsellers, verſ. 5.

Q. *What are words ſpoken in a fit place compared unto?*

A. Apples of gold ſet in pictures of ſilver, verſ. 11.

Q. *What is a faithful meſſenger to him that ſent him?*

A. As cold in extremity of heat, v. 13.

Q. *To what may we liken him that boaſteth of falſe liberality?*

A. To clouds and wind without raine, making a great ſhew without any performance, verſ. 14.

Qu. *How muſt we taſte the pleaſures of this world?*

An. As wee would honey, moderately leſt we ſurfeit, verſ. 16.

Q. *What is hee like unto that beareth falſe witneſſe againſt his neighbour?*

A. A hammer, a ſword, or the ſharpe arrow.

Q. *Why?*

A. Becauſe his words bruiſe and wound, verſ. 18.

Q.

Q. *What is the unfaithful like unto in the time of trouble?*

A. A broken tooth, or a ſliding foot, verſ. 19.

Queſt. *To take a mans garment from him in winter, what is it like unto?*

A. Vinegar poured upon Allome, becauſe as the Vinegar diſſolveth the Allome, ſo doth ſuch cruelty undoe the needy, verſ. 20.

Q. *Muſt we hate him that hateth us?*

An. No, but give him bread, if hee bee hungry, and drinke if he be thirſty, and ſo by noting our courteſie, his owne conſcience ſhall reclaime him, verſ. 21, 22.

Q. *What is he like that cannot bridle his own nature?*

A. A City without walls, ſubject to any danger, verſ. 28.

The Doctrine of the 26 Chapter.

Queſtion.

IS honour unmeet for a foole?

A. Yea, as inconvenient as ſnow in Harveſt, verſ. 1.

Q. *Need we to feare the curſe that is cauſeleſſe?*

A. No more then the ſparrow doth the Fowler, when ſhe is in her flight, verſ. 2.

Q. *To whom belongs a ſpur or a whip?*

A. To the horſe.

Q. *To whom the rod?*

A. To the toole, ver. 3.

Q. *What is it to give honour to a foole?*

A. Even the ſame as to hide a pearl among a heape of ſtones, ver 8.

Q. *Of whom is there leſſe hope then of a foole?*

A. Of him that is wiſe in his owne conceit, ver. 12.

Q. *What is it to meddle in a braul?*

A. As much as to take a curſt dog by the eares, ver. 17.

Q. *What doth the deceitfull man in his rage?*

A. Miſcheife, and ſaith, it is a jeſt, like him that is mad, throwing fire brands abroad, and muſt be born withall, becauſe he is mad, ver. 18. 19.

The doctrine of the 27. Chapter.

Queſtion,

OF *whom muſt we be praiſed?*

A. Not of our ſelves, but of others, ver. 2.

Q. *What is anger?*

A. Cruel.

Q. *What is envy?*

A. Not to be ſtood againſt, ver. 4.

Q. *Why may we not boaſt of to morrow?*

A. Becauſe wee know not what the ſucceſſe of the day will bee, verſ. 1.

Q. *What are the wounds of a lover?*

A. Faithfull.

Q. *What are the kiſſes of an enemy?*

A. Dangerous.

Q. *Who deſpiſeth delicate meats?*

A. He that is full.

Q. *Who thinketh bitter things ſweet?*

A. The hungry ſoule, ver. 7.

Q. *Is the hearty counſel of a friend pleaſant?*

A. Yes, as an ointment of perfume, ſo doth it rejoyce the heart, verſ 9.

Q. *In time of extremity what muſt wee cleave to?*

A. Rather a neighbour near hand, then a brother far off, verſ. 10.

Queſt. *Can a contentious woman bee concealed?*

A. *No more then the wind,* verſ. 16.

Q. *Ought not hee that attendeth to be recompenced?*

A. Yes, as he that keepeth the Fig-tree ſhall eat the fruit thereof.

Q. *May the eye of man be ſatisfied?*

A. No more then the grave which is never full.

Qu. *May a foole be ſeperated from his folly?*

A. No, not if you bray him in a mortar with a peſtle, verſ. 22.

Q. *What is the duty of a Paſtor?*

A. To know the eſtate of his flock, and to be watchful over them. ver. 23.

The Doctrine of the 28 Chapter.

Queſtion.

WHat *is the terrour of a guilty conſcience?*

A. To flye though no man purſue.

Q. *What is the ſecurity of Innocency?*

A. To bee confident as a Lion, ver. 1.

Queſt. *What cauſeth the change of many Princes?*

A. The tranſgreſſion of the Land, ver. 2.

Q. *For whom doth the Uſurer gather his wealth?*

A. Not for himſelfe, but for ſome other that will uſe it better.

Q. *Who ſhall obtaine mercy?*

A. He that confeſſeth his ſins.

Q. *Who not?*

A. He that hideth his offences, ver. 13.

Q. *Is it good to ſet a wicked Ruler over the people?*

A. No, for he will behave himſelfe like a roaring Lion, or hungry Beare, ver. 15.

Q. *Shall goods ill gotten proſper?*

A. No, they ſhall vaniſh, ver. 20. and ch. 22. 21.

Q. *Shall a man that rebuketh, finde favour with the wicked?*

A.

A. Yes, in the end, more then he that flatters him, ver. 23:

Q. *What is he that robbeth Father or Mother?*

A. Beside a theif, a destroyer, ver. 24.

The Doctrine of the 29 Chapter.

Question.

WHat *is it to stand against correction?*

A. Obstinacy, a disease incurable; ver. 1.

Q. *What comes by the authority of the righteous?*

A. Joy and comfort.

Q. *What when the wicked rule?*

A. Sorrow and sighing. ver. 2.

Q. *How is a Kingdome preserved?*

A. When the Magistrates are just.

Q. *How is it brought to ruine?*

A. When the Magistrates take bribes. ver. 4.

Q. *What is the end of flattery?*

A. Deceit, ver. 5.

Q. *How is the foole known?*

A. By his lavish speech, he poureth forth his mind at once.

Q. *How is a wise man known?*

A. By his taciturnity: he will not speak but upon occasion, ver. 11.

Q. *How doth wickednesse increase?*

A.

A. With the number of them that commit wickedneſſe, verſ. 16.

Q. *What doth too much lenity?*

A. Make a ſervant preſume to bee as a ſonne, v. 21.

The Doctrine of the 30 Chapter.

Queſtion.

Q. *WHat is the danger that poverty may fall into?*

A. Theft.

Q. *What is the danger that wealth may fall into?*

A. Forgetfulneſſe of God.

Q. *What kinde of life muſt we pray for?*

A. A competency, neither too much, nor to little, verſ. 8. 9.

Q. *What kinde of people are thoſe whoſe teeth are as ſwords, and whoſe jawes are knives to eat up the poore?*

A. Uſurers, and Extortioners, verſ. 14.

Q. *Which be the foure things that are never ſatisfied?*

A. The grave, the barren-wombe, the earth for water, and the fire for fuel, v. 16.

Q. *What are the three things that are hid, and the fourth that cannot be knowne?*

A. The way of an Eagle in the aire, the path of a Serpent over a rocke, the courſe of a ſhip in the Sea, and the haunt of a

man

man with a Maid, ver. 19.

Q. *What are the foure things that commonly abuſe the eſtate, whereunto they are called?*

A. A ſervant put in authority, a foole at a banquet, a hatefull woman married, and a handmaid the haire to her Miſtreſſe, verſe 23.

Q. *Which are the foure ſmall creatures that give checks to men for wiſdom?*

A. The Pismire that prepareth meat in Summer againſt Winter; the Cony, that builds her houſe in the rocke; the Graſhopper, that obſerveth order, yet hath no Ruler; and the Spider that takes hold in Kings Palaces, ver. 25, 26, 27, 28.

The Doctrine of the 31 Chapter.

Queſtion.

VVHat *learne you in this Chapter?*

A. To be chaſte and temperate.

Q. *Chaſte as how?*

A. In theſe words, Give not thy ſtrength to women.

Q. *Temperate as how?*

A. To refraine from drinking of wine, ver 4.

Q. *What learne you elſe?*

A. How to know a vertuous woman.

Q. *How is a vertuous woman knowne?*

A.

A. By her painfulneſſe; ſhee ſeeketh wooll and flix, and labours cheerfully, verſ. 13. By her watchfulneſſe; ſhee will riſe while it is yet night, ver. 15. By her providence; with the fruit of her hand ſhee planteth a vineyard, verſ. 16. By her charity: ſhee ſtretcheth out her hand to the poore, ver 20. and by her faith; In the latter day ſhee ſhall rejoyce, &c ver. 25.

The end of Proverbs.

ECCLESIASTES, or the PREACHER.

Queſtion.

WHo *wrote this Book?*

A. Salomon.

Queſt. *Why is it called by the name of a Preacher?*

A. Becauſe *Salomon* by way of exhortation, labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heavenly bleſſedneſſe.

The Doctrine of the 1 *Chapter.*

Queſtion.

WHat *are the pleaſures of this life?*

A. Vanity of vanities, ver. 2.

Q. *Is there any thing under heaven that*

a man

a man may ſay hath not been before?

A. Nothing, verſ. 10.

Q. *Is wiſdome likewiſe vaine?*

A. Yes, and vexation of ſpirit, verſ. 17.

The Doctrine of the 2. Chapter.

Queſtion.

W*Herein then conſiſteth happineſſe? in mirth and joy?*

A. No, verſ. 2.

Q. *In banquetting?*

A. No, verſ. 3.

Q. *In ſumptuous buildings?*

A. No, verſ. 4.

Q. *In gold and ſilver.*

A. No, verſ. 5.

Q. *In multitude of ſervants?*

A. No, verſ. 7.

Q. *In authority?*

A. No, verſ. 8.

Q. *what is the reaſon?*

A. Becauſe they are all tranſitory, and leave behinde them vexation of ſpirit, verſ. 11.

Q. *Wherein is the foole and wiſe-man alike?*

A. In death, verſ. 16.

Q. *What are the dayes of man?*

A. Travell and ſorrow, verſ. 23.

The Doctrine of the 3 Chapter.

Queſtion.

W*Hat is here ſet downe?*

A. The mutability of time.

Q. *What learne we by that?*

A. Firſt, that nothing in this world is permanent, Secondly, not to be grieved if we have not all things at once, nor enjoy them ſo long as we would, from verſ. 1. to the 8.

Q. *Why can we have nothing but by painfull travel?*

A. Becauſe thereby the Lord doth humble us, verſ. 10.

Q. *Are the conditions of men and beaſts alike*

A. Yes, touching the death of their bodies, ver. 19.

Q. *How doe they differ?*

A. The one is partaker of reaſon, the other is governed by ſenſe; the one periſheth body and ſoule, the other liveth eternally.

Q. *How, both in body and ſoule?*

A. After the reſurrection of the fleſh.

The Doctrine of the 4 Chapter.

Queſtion.

H*Ow doth hee further prove vexation of ſpirit?*

A.

A. In that the innocent are ſtill oppreſſed, and no man comforteth them, verſ. 1.

Q. How is the poore man preferred before the King?

A. By wiſdome, verſ. 13.

Q. What is the bond of friendſhip?

A. Society.

Q. What is the benefit of ſociety?

A. Mutuall comfort and helpe, one man of another, verſ. 10, 11, 12,

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The Doctrine of the 5 Chapter.

Queſtion.

IN ſpeaking to God, what muſt we avoid?

A. Temerity and multitude of words.

Q. Who doth ſee the oppreſſion of the poore?

A. The Lord.

Q. Who ſhall redreſſe them?

A. He that ſees them, verſ. 8.

Q. What learne we by this?

A. Not to be aſtoniſhed at the malice of the world, ſince our Revenger lives.

Q. How is the deſire of the covetous?

A. Inſatiable, verſ. 10

Q. For what is the night appointed?

A. For reſt to all creatures.

Q. How reſts the covetous man?

A. Unquietly.

Q

Q. *How reſts the labourer?*

A. His ſleep is ſweet unto him, ver. 11.

The doctrine of the 6. Chapter.

Queſtion.

H*Ow is the rich man miſerable?*

A. In that God hath given him much treaſure and wealth, and he wanteth the power to injoy it, ver. 2.

Q. *How commeth that to paſſe?*

A. Either by parſimony, loſſe, or ſudden death.

The doctrine of the 7. Chapter.

Queſtion.

W*Hy is the day of death better then the day of birth?*

A. Becauſe our birth is the entrance to ſorrow and affliction: and our death the gate to joy and happineſſe, ver. 1.

Queſt. *Why is it better to goe into the houſe of mourning, then into the houſe of laughter?*

A. Becauſe in the houſe of mourning we ſhal behold the judgement of God, and thereby learn to amend our lives, ver. 2.

Q. *Why is it better to hear the rebuke of a wiſe man then the ſong of a foole?*

A. Becauſe the one is inſtruction, the other

other loſſe of time.

Queſt. *What is the perverſneſſe of the world?*

A. That the juſt ſometime periſh, and the wicked man continueth long in his malice, ver. 17.

Q. *When we are admoniſhed to leave wickedneſſe, what muſt we doe?*

A. Come at the firſt call.

Chapter. 8.

Queſtion.

WHom *doth a Tyrant hurt?*

A. Himſelfe as well as others, v. 9.

Q. *Doth God puniſh ſinners?*

A. Yes.

Q. *Wherefore?*

A. For their tryall, and to their greater comfort, ver. 12, 13, 14.

Chapter. 9.

Queſtion.

DOth *proſperity and adverſity teach us whom God loveth, and whom he hateth?*

A. No.

Q. *Why?*

A. Becauſe they happen indifferently both to the righteous and unrighteous, ver. 2.

Q. *What is the difference then?*

A. The righteous are aſſured of Gods favour by faith, ſo are not the other.

Q. *What is the opinion of Epicures?*

Anſ. They had rather to bee abject and live, then honourable and dye, which is meant by the live dog, and dead Lion, verſ. 4.

Q. *Why were they of that opinion?*

An. Becauſe after this life they thought there was no other being.

Queſt. *How doth the world deceive her favourites?*

A. By making them thinke they are bleſſed of God, when they have wealth and good ſucceſſe in this life?

Q. *Are not theſe the bleſsings of God?*

A. Yes, tó them that uſe them to his glory, and the benefit of the poore, otherwiſe no?

Chapter 10.

Queſtion.

HOw are the deeds of the wiſe?

A. Diſcreet.

Q. *How are the deeds of a foole?*

A. Raſh and abſurd, ver. 4.

Q. *What vanity doth* Salomon *elſe note in this chapter?*

A. That the worthy are diſplaced and the unworthy advanced, verſ. 6, 7.

That

That the land is miſerable. whoſe prince wanteth wiſedome, and whoſe Nobles are given to their owne luſts and pleaſure, ver. 16.

Q. *What treaſon doth God condemn in a ſubject againſt his Prince?*

A. Not onely treaſon in act, but treaſon in thought, ver. 20.

Chapter. 11.

Queſtion.

TO whom muſt the rich be liberall?

A. To the poore.

Q. *When?*

A. In this life, becauſe after death there is no further power.

Q. *How muſt they be liberall?*

A. In diſperſing their almes to many.

Q. *By what example are wee taught to bee charitable?*

A. By the cloud that poureth raine: by the Sea that caſteth up her increaſe: by the earth that yeeldeth variety of fruits, by the ſunne that caſteth out his beames from Eaſt to Weſt, all which are not thus ſerviceable and gracious for themſelves, but for the benefit of others.

Q. *How ſhal the charitable man be rewarded?*

A. With plenty on earth, and treaſure in heaven.

Q. *If vanity be forbidden, why doth* Solomon *in the 9. ver. of this chap. counſell us to follow the luſts of our owne hearts?*

A. He doth it in deriſion (as if he ſhould ſay) Go too, you worldlings, glut your ſelves with all manner of vanity, but remember one day you ſhall come to judgement for all, ver. 9.

Chapter. 12.

Queſtion,

TO *whom muſt we dedicate our youth?*

A. To the Lord.

Q. *Why?*

A. Becauſe in age we ſhall be more unapt, ver. 1.

Q. *How ſhall we be more unapt?*

A. By reaſon of the weakneſſe of the body, which is ſet down in the 3, 4, 5, 6. and ſeven verſes.

Q. *Whither returneth the ſoule in death?*

A. To him that gave it, ver. 7.

The end of Eccleſiaſtes.

The Song of SOLOMON.

Chapter. 1.

Queſtion.

WHat *is contained in the Song of* Solomon? *A.*

A. A lively deſcription of the mutual love between Chriſt and his Church, under the nime of Bride and Bridegroome.

Q. *What is underſtood by the Church?*

A. Every faithfull ſoule.

Q. *To what doth the faithfull ſoule compare her Bridegroome Chriſt Jeſus, in this firſt Chapter?*

A. To the ſavour of a ſweet ointment, becauſe of his gracious benefits towards his, ver. 2. To the Chariots of *Pharoah*, Becauſe of his power and ſtrength, ver. 9. To a bundle of myrrhe, becauſe of his holineſſe, ver. 13. To the grapes of Engedi, for his ſaving health ver. 14.

Q. *Can the ſoul approach near unto Chriſt upon her own accord?*

A. No, not except ſhe be drawn, that is, inticed by his holy Spirit, ver. 3.

Chapter. 2.

Queſtion.

VV*Here doth the Church deſire to reſt?*

A. Under the ſhadow of Chriſt comparing him to a tree, ver. 3.

Queſt. *To what doth Chriſt compare his Church?*

A. To a roſe and a lilly amongſt thorns.

Q. *Why?*

A. Firſt, for her beauty and pleaſure.

Secondly, for her excellency above all other things, in that all other things in reſpect of her are but as thorns, ver. 2.

Queſt. *How doth ſhe figure the coming of Chriſt?*

An. Under the name of a Roe, or young Hart, looking through the grates of a window.

Q. *What is underſtood by that?*

A. The divinity of Chriſt, ſhining through his humanity, ver. 9.

Q. *Cannot he then be perfectly knowne in this life?*

A. No, no more then he that ſtands behind a grate can bee wholly or perfectly ſeen to our bodily eyes.

Q. *What did Chriſt after he came?*

An. Called to his beloved the Church, ver. 10.

Q. *Did ſhe appeare at his calling?*

A. No, ſhe hid her ſelfe in the holes of the Rocks, ver. 14.

Q. *Why did ſhe ſo?*

A. Becauſe of her ſins.

Q. *How did he comfort her?*

A. By telling her the Winter was paſt, that is, ſinne was killed; and the cheerefull Spring appeared, that is, grace and ſalvation was come, ver. 11. 12.

Q. *what is the Church compared unto?*

A. A Dove.

Q.

Q. *Why?*

A. Becauſe of her meekneſſe, ver 14.

Q. *What are the enemies of the Church compared unto?*

A. To Foxes.

Q. *Why?*

A. Becauſe of their malice and craft, ver. 15.

Chapter 3.

Queſtion.

WHat *is the deſire of the Church?*

A. To bee joyned inſeperably with Chriſt, ver. 4.

Queſt. *How doth ſhe thinke to ſatisfie her deſire?*

A. By ſeeking after him.

Q. *When?*

A. At all times, and in all places; but eſpecially in the time of trouble and perſecution, ver. 11.

Q. *Will he heare her?*

A. Yes, and deliver her, making her riſe out of the wilderneſſe of affliction like a pillar of ſmoake perfumed with myrrhe and incenſe.

Q. *How is that?*

A. Triumphantly.

Q. *What will he then do?*

A. Shew her his place of reſt, the guard

set to attend it, and his crown of glory, ver. 7.11.

Q. *what be those?*

A. First, quier of conscience: secondly, protection of Angells: thirdly, eternall happinesse.

Chapter. 4.

Question.

WHat *doth Christ in this chapter?*

Ans. Set forth the beauty of his Spouse.

Q. *How?*

A. By comparing her to divers precious and pleasant things.

Q. *To what doth he compare her eyes?*

A. To a pare of doves eyes, ver. 1.

Q. *To what her haire?*

A. To a flock of goates looking down Gilead ver. 1.

Q. *To what her teeth?*

A. To a flock of sheep new washt, ver. 2.

Q. *To what her lips?*

A. To a thread of scarlet, or the dropping of the honey combe, ver. 3.11.

Q. *To what her neck?*

A. To the Tower of David, ver. 4.

Q. *To what her breast?*

A. To two young Roes, feeding amongst lilies, ver. 5.

Q.

Q. *To what her love?*

A. To the pleasure of wine, or the savour of sweet spices, ver. 10.

Q. *To what her whole body?*

A. To a garden planted with Pomegraners, Spike-nard, Calamus, Cinnamom, Myrrhe, Aloes, and all other chiefe Spices, ver. 12, 13, 14.

Quest. *The Church or the soule of the faithfull being compared to a garden, what doth shee?*

A. Call upon her Bridegroom (Christ Jesus) to be unto her a fountaine of living waters, and to breathe upon her with the breath of his holy Spirit, that shee may fructifie.

Q. *In what?*

A. In love and true obedience.

Q. *Why is the Church of Christ compared unto these earthly perfections?*

A. Because of our weake capacity, that by these visible beauties, wee may in some measure apprehend the invisible glory of Christ, and his Elect.

Chapter 5.

Question.

WHat *doth Christ in this 5 Chapter?*

A. Call the faithful to a banquet of Spices, Honey, Milke, and Wine.

Q. *What is ſignified thereby?*

A. His bounty in heaping his graces upon the faithfull, ver. 1.

Q. *Are we ready to come when he calls?*

A. No, ſleep, that is, the cares of this world detaine us, ver. 2.

Q. *Doth he then ſtreight forſake us?*

A. No, he ſtands without, calling ſtill till his locks bee wet with the dew of the night.

Q. *What underſtand you by that?*

A. The long patience of the Lord towards ſinners, ver. 2.

Q. *But if we abuſe this patience, what ſhall befall us?*

A. We ſhall ſeek the Lord, and hee will not be found, ver. 6.

Queſt. *In his abſence, what ſucceſſe have we?*

A. Wee fall into the hands of cruell Watchmen.

Q. *Which be they?*

A. Falſe Teachers.

Q. *How doe they handle us?*

A. Wound our conſciences with their traditions, ver. 7.

Q. *What marks doth the Church deliver of Chriſt to finde him out?*

A. Shee ſaith his head is of gold, ver. 11. His eyes are like Dove eyes, vers. 12. His cheekes are as beds of ſpices, and ſweet flowers,

flowers, ver. 13. His lippes like Lillies dropping with Myrrhe, ver. 13. His hands as rings of gold, set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphirs, ver. 14. His legs as pillars of marble set upon sockets of gold, ver. 15. His countenance as Lebanon, ver. 15. His mouth as sweet things, ver. 16.

Q. *What is signified by these comparisons?*

A. The infinite gifts and graces which the presence of Christ brings to the faithfull.

Chapter. 6.

Question.

H*Ow is the Church assured of the love of Christ?*

A. By his words.

Q. *What are they?*

A. I am my beloveds, and my beloved is mine, ver. 3.

Q. *How many Churches be there.*

A. But one true Church, as there is but one Christ the head thereof.

Q. *How ought that Church to be affected?*

A. Chastely, and without pollution.

Q. *How is her aspect?*

A. Fresh as the morning, faire as the Moon, cleare as the Sunne, and terrible as an army with Banners, ver. 10.

Chap.

Chapter 7.

Question.

HOw many are the ſpeciall vertues of the Church?

A. Faith, charity, and good works.

Q. *How are they expreſt unto us?*

A. By the ſimilitude of the Palm tree, ver. 7.

Q. *What are the properties of the Palme-tree?*

A. The leaves are alwaies green, and the fruit continuall.

Q. *Apply it?*

Anſ. As the tree is alwaies green, and full of fruit, ſo ought our faith to bee flouriſhing, and our good deeds, without ceaſing.

Chapter 8.

Question.

OF whom will the Church be taught?

A. Of Chriſt alone, ver. 2.

Q. *By whom is ſhe upheld?*

A. By the ſtrength of his hands, ver. 3.

Q. *In what ſort doth ſhe deſire Chriſt to manifeſt his love toward her?*

A. By ſetting her as a ſeale upon his heart, and a ſignet upon his arme, ver. 6.

Q.

Q. *What is his love?*

A. A burning zeale not to bee quencht, ver. 7.

Q. *How is his jealousie?*

A. Cruell, like the grave, ver. 6.

Q. *Where is the dwelling of Christ?*

A. In his Church.

Q. *How must it bee fortified with his presence?*

A. With a wall, and a doore.

Quest. *What is understood by these two things?*

A. Fidelity and constancy.

The Prophesie of ISAIAH.

Question.

HOw was Isaiah *descended?*

A. From the linage of Kings.

Q. *Who was his Father?*

A. *Amoz* brother to *Azariah*, King of Judah.

Q. *How long did he prophesie?*

A. Threescore and foure yeares, from the time of *Vzziah*, to the reigne of *Manasseh?*

Q. *Who put him to death?*

A. Manasseh.

Q. *Upon how many points doth the Doctrine of the Prophets consist?*

A. Upon three.

Q.

Q. *Which be they?*

A. Instruction, reprehension, and consolation.

Q. *Instruction how?*

A. To teach them to know their sins.

Q. *Reprehension how?*

A. To rebuke them for sin.

Q. *Consolation how?*

A. To comfort them upon their repentance.

Chapter 1.

Question.

WHat *was the first sinne* Isaiah *reproved?*

A. The ingratitude of the Israelites.

Q. *Wherein stood their ingratitude?*

A. In forsaking their God that had nursed and brought them up.

Q. *How did he shew them their ingratitude?*

A. By the example of brute beasts, The oxe, and the asse know their Masters crib, but Israel forgets his God, ver. 3.

Q. *What was the second sin* Isaiah *reproved?*

A. Obstinacy or stubbornnesse of heart.

Q. *How were the Israelites obstinate?*

A. In that being plagued, they continued still in their wickednesse, ver. 5.

Q. *What is threatned to such kinde of people?*

A.

A. Desolation to their land, and destitution to themselves, ver 7, 8.

Q. *What was the third sinne* Isaiah *reproved?*

A. Hypocrisie.

Q. *Wherein were they hypocrites?*

Ans. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor repentance.

Q. *To pray then, or to do any other service to God without faith and repentance, how is that accepted?*

Answ. The Lord turnes away his face, hates it, and hinkes it abominable, vers. 13, 14, 15.

Q. *But if wee come with a pure heart, how will he deale with us?*

A. Though our sinnes were as red as crimson, hee will make them as white as snow, ver. 18.

Quest. *What was the fourth sinne* Isaiah *reproved?*

A. Extortion; their hands were full of blood: their Princes maintained theeves and delighted in bribes; nor was the widow or fatherlesse regarded.

Q. *How did God account of them for these offences?*

A. As his enemies, ver. 24.

Q. *How did he threaten to punish them?*

A. By pouring out his vengeance upon them.

Q. *After what manner?*

A. In burning out the drosse of their wickednesse by the fire of affliction, ver. 25.

Chapter, 2,3,4.

Question.

IN *all the threatnings which God pronounceth against the world for sinne, what is still remembred?*

A. The mercy of his Covenant, that his Church should still bee preserved and planted.

Q. *Where?*

A. In Jerusalem first, and after through the whole world, ver. 2.

Q. *What learne you by that?*

A. That the Gentile as well as the Jew shall be made partaker of the reconciliation between God and man, by the comming of Jesus Christ.

Quest. *What was the fifth sin* Isaiah *reproved?*

A. Haughtinesse of minde.

Q. *How was it punished?*

A. By being brought low, ch. 2. 12.

Q. *What was the sixt sinne* Isaiah *reproved?*

A. Mens confidence in their riches.

Q. *How was it punished?*

A. They were made poore, ch. 2. 19.

Q. *Where rests the spoile of the poore?*

A. In the hands of the covetous, c. 3. 14.

Q. *What was the seventh sin* Isaiah *reproved?*

A. The pride of women.

Q. *Wherein did their pride consist*

A. In their looks, in their gate, and in their cloathing.

Q. *How were their looks?*

A. Haughty:

Q. *How was their gate?*

A. Mincing, and they made a tinckling with their feet, ch. 3. 16.

Q. *How was their attire?*

A. Too costly and effeminate, using perfumes, bracelets, eare-rings, curlings and such like, more than was needfull.

Q. *How did God punish them?*

A. Hee turned their sweet odour into stinke, their neat-array into sack-cloth and rags, their pride of haire into baldnesse, and their beauty into burning, chap. 3. 24.

Q. *Doth God hold the husbands of such women excused?*

A. No, he lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate

nate perſons to rule the Land, ch. 3. 25.

Chapter 5 to 7.

Queſtion.

VVHat *doth* Iſaiah *compare the houſe of Iſrael unto?*

A. To a vineyard.

Q. *Who planted it?*

A. God.

Q. *VVith what?*

A. With the beſt plants.

Q. *VVhat fruit brought it forth?*

A. Wilde grapes.

Q. *What did the Lord to it then?*

A. He pulled downe the hedge, and laid it waſte, ch. 5. 1, 2, 3.

Q. *Apply this to the preſent time?*

A. England may be ſaid to be the Vineyard of the Lord, the inhabitants his Vine, which hee hath a long time cheriſhed and defended; but if hee finde wee bring forth wilde grapes, for good grapes, deeds of corruption, for deeds of ſanctity, hee will ſuffer us to bee trodden downe, and deſtroyed.

Q. *Againſt how many ſorts of men doth* Iſaiah *pronounce a woe in this Chapter?*

A. Againſt foure.

Q. *Which are the firſt?*

A.

A. Extortioners, Woe unto them that joyne house to house, and land to land, ch. 5.8.

Q. *Which are the second?*

A. Drunkards, Woe unto them that rise early to drinke wine, and to them that continue untill night, ch. 5.11.

Q. *Which are the third?*

A. Inticers to vanity, Woe unto them that draw iniquity with cords of vanity, and sin as with Cart-ropes, ch. 5.18.

Q. *Which are the fourth?*

A. Perverters of truth, Woe bee unto them that speake good for evill, and evill for good, which put darkneſſe for light, and light for darkneſſe, ch. 5.20.

Q. *Which are the fift?*

A. Contemners of government, woe unto them that are wiſe in their owne conceit, ch. 5.21.

Q. *How ſhall it be with thoſe men?*

A. Their root ſhall bee as rottenneſſe, and their bud as duſt.

Q. *What elſe?*

A. The Lord will make a ſigne to a ſtrange Nation, that ſhall come ſuddenly upon them, and deſtroy them, ch. 5.26.

Question.

DId Isaiah *propheſie of Chriſt*?

A, Yes.

Q How?

A. That he ſhould bee borne of a Virgin, and bee a ſtumbling blocke to many of the Jewes, ch. 7.14.

Q. *What ſhould his name be?*

A. Immanuel.

Q. *What doth that ſignifie?*

A. God with us, which name can agree with none but Chriſt, becauſe he was both God and man, ch. 7.14.

Queſt. *Why did God ſend Chriſt the Meſſias?*

A. Firſt, in regard of his promiſe, Gen. 3. ver. 15. Secondly, in regard of his zeale, chap. 9.7.

Q. *Whom did God make his inſtruments for puniſhing the Iſraelites?*

A. The Aſſyrians and Egyptians.

Q. *How did they uſe their authority?*

A. To their own glory.

Q. *What was their reward?*

A. He was to them a fire, and conſumed them, and to his repentant people a light to comfort them, chap. 10.17.

Q. *Who was that light?*

A.

A. Christ the perpetuall Peace-maker. chap 11. 6,7,8.

Queſt. *Who was the fire that deſtroyed the Aſſyrians?*

A. The Medes and Perſians, ch. 13,17.

Queſt. *How did Chriſt puniſh the Iſraelites?*

A. As his children to chaſtiſe them, chap. 14. 1.

Q *How the Aſſyrians and others?*

A. As his enemies, quite to deſtroy them, ch. 13.19.

Q. *Againſt how many Kingdomes did Iſaiah propheſie?*

A. Againſt eight.

Q. *Which be they?*

A. The Kingdom of the Egyptians, ch. 19. The Kingdome of the Caldeans, ch. 11. The Kingdomes of Tyre and Sidon, The Kingdome of the Aſſyrians, ch. 10. 16. The Kingdome of the Iſraelites. chap. 22. The Kingdome of the Arabians, ch. 21. And the Kingdom of the devill, ch. 27.

Q. *In which of theſe Kingdomes did God ſtill reſerve a ſmall number to himſelfe?*

A. In the Kingdome of the Hebrewes.

Q. *Were the people ſoon inſtructed in the word of God?*

A. No: but with much adoe, and often repeating, precept upon precept, and line

line upon line, chap. 28.13.

Q. *What was the reason?*

A. Their corruption of life, and slackneſſe to all goodneſſe. ch. 28.7.

Q. *How were they corrupt in life?*

A. By profeſſing God with their lips, and denying him in their hearts, ch. 29.13.

Q. *What was the puniſhment aſſigned unto them for that?*

A. Their prophets were blind, and could not direct, and they had their eyes ſhut up, that they could not ſee what was good for themſelves.

Queſt. *What is the doctrine we learne thereby?*

A. That the preacher can neither teach, nor the hearer underſtand, except God open the mouth of the one, and prepare the heart of the other.

Queſt. *How doth God puniſh ſinners in this life?*

A. With the bread of adverſity, and the water of affliction, ch. 30.20.

Queſt. *But if they repent, how be they rewarded?*

A. With great plenty.

Q. *What is the puniſhment of the wicked after this life?*

A. The torments of hell.

Q. *Is there any mention of hell in the booke of Iſaiah?*

A.

A. Yes.

Q. *Where?*

A. In chap. 30. 33.

Q. *Repeat the description?*

A. Tophet is prepared of old, even for the King, it is deep, and large, the burning thereof is fire, and much wood, the breath of the Lord, like a river of brimstone, doth kindle it.

Chapter 31. to 45.

Question.

When we trust in the Lord, how doth he defend us?

A. As the Lion doth his prey, ch. 31. 4.

Q. *But if we forsake him, and seek helpe of others, what shall become of us?*

A. Both the helper and the helped shall perish, ch. 34. 3.

Quest. *What shall their habitation bee made?*

A. A hold for Dragons, and a court for Ostriches, ch. 34. 13.

Q. *What shall it yeeld?*

A. Thornes, nettles, and thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

Ans. Flourishing and full of joy, there shall neither Lion, nor noysome Beast come neare it, chap. 35. 9, 10. The weake

shall

ſhall be made ſtrong, chap. 35.4. The blind ſhall ſee, the deafe ſhall heare, chap. 35.5. The lame ſhall leape, the dumbe ſhall ſpeak, ch. 35. 6.

Q. *Who doth* Iſaiah *propheſie ſhould prepare the way of Chriſt?*

A. John Baptiſt, chap. 40.

Queſt. *Where ſhould he proclaime his meſſage?*

A. In the wilderneſſe.

Q. *What ſhould his direction be?*

A. To have lets removed, ch. 40 4.

Q. *May the eſſence of God bee comprehended under any forme?*

A. No, no more then waters can be held in a mans fiſt, heaven meaſured with a ſpan, the duſt of the earth numbered, or the mountaines weighed, ch. 40. 12.

Q. *What is the earth in his ſight?*

A. As a little duſt.

Q. *What is the nations of the earth?*

A. As a drop of water, or as graſhoppers, ch. 40. 15, 22.

Q. *But what are they whom the* Lord *exalteth?*

A. As a threſhing Inſtrument, able to bruiſe mountaines to powder, or as a whirlwind, to ſcatter hills like chaffe, chap. 41. 15, 16.

Q. *How doth* Iſaiah *teach the people to abhor Idolatry?*

A.

A. By describing unto them the power of God, and the weakneſſe of Idols, chap. 41. 22. 23.

Q. *Declare the difference.*

A. God is a living eſſence.
Idols a dead mettall.
God is without beginning,
Idols are made with mens hands.
God can do all things,
Idols nothing.
God knoweth all things,
Idols nothing.

Q. *What comfort have the faithfull in diſtreſſe?*

A. to thinke they have a God that is able, willing, and promiſeth to deliver them, chap. 43

Chapter 45 to 55.

Queſtion.

BY *whom did God promiſe deliverance to his people from the captivity of Babylon?*

A. By *Cyrus* King of Perſia.

Q. *What was* Cyrus?

A. An Heathen Prince.

Q. *Did he not know God?*

A. Yes, by a certain particular knowledge of his power, but not to worſhip him aright, chap. 45. 1, 4.

Q. *How many yeares did* Iſaiah *propheſie of this deliverance before it came to paſſe?*

A. An hundred years.

Q. *Why did God chuse a Heathen Prince to deliver his people?*

A. The more to expresse his love and power: for the unlikelier the meanes was, the greater cause had the Israelites to glorifie him.

Q. *Were not the Babylonians Gods instruments for the punishing of his people?*

A. Yes.

Q. *Why then is he so much offended with them for doing it?*

A. Because in executing his judgements they shewed no mercy, and waxed proud by his victory, ch. 47. 6, 7.

Quest. *What is the cause of Israels captivity:*

A. Their transgression.

Quest. *What is the cause of their deliverance?*

A. The Covenant of Gods mercy, chap. 50. 1.

Q. *Of what continuance is Gods mercy?*

A. For ever: the heavens shall vanish like smoake, and the earth wax old like a garment, but the salvation of the Lord shall not be abolished, ch. 51. 6.

Quest. *Of what continuance are his judgements?*

Ans. But for a time: Can a woman forget the child of her wombe? If she should, yet

yet the Lord shall not forget his, ch. 49.50. and ch 51.22. and ch 54.8.

Q. *To whom then must the afflicted flye?*

A. To God.

Q. *How will he establish them?*

A. In glory; their foundation shall bee of precious stones, Chapter 54. 11. In peace, they shall bee farre from oppression, chap. 54. 14. In strength: whosoever shall gather himselfe against them, shall fall, ch. 54. 15.

Chapter 55 to 65.

Question.

FOr *what doth God offer these blessings unto us?*

A. Neither for gold, nor silver, and freely as the Prophet saith; Come, buy water, wine and milke, without silver, and without money, ch. 55. 1.

Qu. *What is meant by water, wine, and milke?*

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Quest. *What is the recompence God requireth?*

A. Obedience, to execute Justice, the benefit whereof returnes unto man, chap. 56. 1.

Q. *How are our vertues acceptable?*

A. If they be without hypocriſie.

Q. *How doe hypocrites faſt?*

A. In puniſhing the body, and putting on ſackcloath, notwithſtanding that their hearts are full of malice, ch 58 4,5.

Q. *How doth the faithfull faſt?*

A. In breaking the bonds of wickedneſſe, in feeding the hungry, in viſiting the captive, and cloathing the naked, ch. 58.6,7.

Q. *What brings us to the knowledge of theſe things?*

A. The preaching of the word.

Queſt. *What kinde of men muſt Preachers bee?*

A. In voice Trumpets; in care Watchmen, to cry aloud, and continually, chap. 58.1. and chap. 62.6.

Chapter 65. and 66.

Queſtion.

B*Ecauſe the Iewes had ſuch Preachers amongſt them continually, and yet fell from the Lord, what was their puniſhment?*

A. They were rejected chap. 65.12.

Q. *Who were choſen in their ſtead?*

A. The Gentiles, ch. 65.1.

Q. *What are they?*

A. All Nations but the Jewes.

Q. *Doth his mercy extend to all?*

A.

A. Yes, and his Majesty beyond all.

Q. *How doe you prove that?*

A. Because when the Iewes wou'd have built him an house, hee forbad them, chap. 66. 1.

Q. *What was the reason?*

Anſ. He filleth heaven and earth with his glory, and therefore cannot be included in a temple of ſtone.

IEREMY.

Chapter 1. *to* 10.

Queſtion.

WHere *was* Ieremy *borne?*

A. In Anathoth, a City within three miles of Ieruſalem.

Q. *Whoſe ſon was hee?*

A. The ſon of *Hilkiah.*

Q. *When began he to propheſie?*

A. In the thirteenth yeare of *Ioſiah* King of Iudah.

Q. *How long did he propheſie?*

A. Till the captivity in Babylon, and ſomewhat after.

Q. *How many years was that?*

A. About forty years.

Queſt. *When was hee ſanctified to his office?*

A. Even from his Mothers wombe, ch. 1. 5.

Q. *What did he after he was called?*

A. Proclaime the Will of him that sent him, without feare, ch. 1. 17.

Q. *What doe we learne thereby?*

A. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must fore-slow no time, nor be dismaied for any danger.

Quest. *What was the first sinne* Jeremy *reproved?*

A. Idolatry.

Q. *In what words?*

A. My people have forsaken mee the fountaine of living waters, to dig them pits, yea broken pits, that can hold no water, chap. 2. 13.

Quest. *After this sinne what is required of us?*

A. Repentance.

Q. *Upon repentance what is promised?*

A. Mercy, chap 3. 12.

Q. *In their repentance what did they?*

A. Turne to the Lord.

Quest. *How ought wee to turne unto the Lord?*

A. With our whole hearts.

Quest. *If wee doe not so, what doe wee incurre?*

A. His wrath for counterfeiting.

Q. *What is Gods wrath like?*

A.

A. A conſuming fire, chap. 4. 4.

Q. *What is his mercy like?*

A. The waters in Shiloah.

Q. *Wherein did God ſhew his Juſtice upon Iſrael?*

A. In delivering them into the hands of their enemies.

Q. *Wherein his mercy?*

A. In ſaving ſome (for, ſaith he, I will not make a full end of you) to continue his Church, ch. 5. 18.

Queſt. *Were the people ſo full of wickedneſſe, that the Lord was ſo much incenſed againſt them?*

A. Yes, they did caſt out malice and cruelty, as a fountaine doth her waters, ch. 6. 7.

Q. *Was there no eſtate cleare?*

Anſw. No, neither Prince, Prieſt, nor People.

Q. *What was their generall ſin?*

A. Covetouſneſſe, ch. 6. 13.

Q. *What was their particular ſinne?*

A. The Princes did not execute juſtice, ch. 5. 28. The Prieſts did flatter the people in their ſinnes, crying Peace, Peace, when there was no peace, chap. 6. 14. The People were of uncircumciſed eares, and took delight rather in vaine things then profitable doctrine, ch. 6. 10.

Q. *All this conſidered they could not but ſee their own deſtruction?*

A. They did.

Q. *And how did they thinke to escape?*

A. By flying to the Temple, where God had promised for ever to be present.

Q. *But how did God answer them?*

Ans. In these words; Will you steale, murther, and commit adultery, and sweare falsely, and burne incense to *Baal*, and think to bee delivered by standing before mee in the Temple? No, I have required Obedience, and not Sacrifice, chap. 7.9.

Qu. *In what manner did* Ieremy *propheſie their deſtruction?*

A. By the entring of the Assyrians (a mighty Nation) into the land.

Q. *Rehearſe the Prophets words?*

An. Loe, house of Israel, I will bring a Nation upon thee from farre; whose quiver is a sepulchre, and they shall eat thine harvest, and thy bread, they shall devoure thy sonnes and daughters, they shall eat up thy sheep and thy bullocks, they shall spoile thy vines, and thy fig-trees, and they shall destroy with the sword thy fenced Cities, ch. 5.15,16,17.

Q. *Did they not repent?*

A. No, but provoked Gods wrath by other sins.

Q. *What were they?*

A. Lying, chap. 9. 3. Deceit, chap. 9.4.

and

and diſſimulation, ch 9.8.

Queſt. *I am ſure though they could not ſee their owne danger, yet* Ieremy *did (as all true Miniſters ſhould) relent at their hardneſſe of heart?*

A. Yes, and wiſht his eyes were a fountaine of teares, ch.9 1.

Queſt. *How came that hardneſſe of heart in them?*

A. They did glory in their miſdeeds.

Q. *What ought a man to glory in?*

A. Neither in wiſdome, ſtrength, nor riches. ch.9.23.

Q. *In what then?*

A. Let him that glorieth glory in this, that hee knoweth the will of the Lord, for he it is that ſheweth mercy, judgement, and righteouſneſſe on the earth, ch.9.24.

Chapter 10. *to* 21.

Queſtion

TO *whom onely belongeth dominion?*

A. To the Lord, mighty in power, and King of Nations, ch.10.

Q. *What were the Iſraelites then, in leaving him to cleave to Idols?*

A. Sots and fools, ch.10.8.

Q. *Why?*

A. Becauſe they left the truth to imbrace the workes of errour.

Q. *What were the workes of errour?*

A. Making of Images, ch. 10.15.

Q. *Whence were they infected with this infection?*

A. From the Heathen.

Q. *What other errours had the Heathen?*

A. Divination by Starres and Southsaying.

Q. *Is it not lawfull to feare the conjunction of Stars and Planets?*

A. No.

Q. *Your reason?*

A. Because the Lord in these words hath forbidden it, Be not afraid of the Signes of Heaven, though the heathen bee afraid of such, ch 10.2.

Queſt. *As long as we abide in ſinne, will the Lord heare our prayer?*

A. No, nor any that pray for us chap, 11. 14.

Q. *How odious is ſinne?*

A. So odious, that the Land wherin ſinners live ſhall mourne, the herbs of the field wither, and the beaſts and fowles of the aire be conſumed, ch. 12.4.

Q. *By what Parable did* Ieremy *prefigure the deſtruction of the Iewes?*

A. By the parable of the linnen girdle, which he had in the rocke, and after certain daies coming to take it up, hee found it was rotten and fit for no uſe.

Q.

Q. *Rehearse the meaning.*

Answ. That as the girdle cleaveth to the loynes, so had the Lord tyed the house of Israel unto him; but since they had forsaken him (like the girdle) they should rot, and be cast off, as fit for no use, ch. 13. 10 11.

Q. *How hard is it for an evill man to doe well?*

A. As hard as to change the Black-moore skinne, or the Leopards spots, chapter 13. 23.

Q. *Which are the foure plagues God usually punisheth with all?*

A. Pestilence, Famine, Sword and Fire.

Q. *How doe the wicked people reward them, that tell them of their sins?*

A. With curses, as the Jewes did *Jeremy*, ch. 5. 10.

Q. *But what doth the Lord for them?*

A. In time of his vengeance favours them and suffers the others to perish.

Q. *Fell it out so with* Ieremy?

A. Yes; for when the Iewes were led away captive, the enemy gave *Jeremy* choice to live in his Country, or to goe whither hee would, ch 39 11, 12.

Q. *With what pen doth the Divel write iniquity in the hearts of the obstinate?*

A. With an Iron pen.

Q. *What is signified thereby?*

An. That men accustomed to sinne, can hardly

hardly be reclaimed.

Q. *Will the Lord onely be truſted in?*

A. Yes.

Q. *What is pronounced againſt them that make fleſh their arme, that is, depend upon men, and forget God?*

A. A heavy curſe, ch. 17.5.

Q. *How many wayes did* Ieremy *ſuffer under the hands of the Iewes?*

A. Three manner of wayes; firſt, they curſt, and ſpake evill of him, then they tooke counſel againſt his life; at laſt they ſmote him, and caſt him into priſon, chap. 15.10. & ch. 18,18 & ch. 20.2.

Queſt. *What may we learne by theſe his afflictions?*

A. That the true Miniſters of God ſhall alwayes be ſubject to the like.

Chap. 22. to 30.

Queſtion.

WHat were the workes commanded the Iewes?

A. To execute Iuſtice, ch. 22.3. To deliver the oppreſſed. To favour the Stranger, To helpe the fatherleſſe and widow. To do no violence, nor ſhed blood.

Q. *What were the workes they followed?*

A. They builded houſes with bribes, and chambers with extortion; They uſed

their

their neighbours helpe, and paid him not his hire, chap. 22. 13.

Q. *What followed?*

A. Destruction without pity, chapter 22. 18.

Q. *In what manner?*

A. They were led into captivity, their King slaine, and left unburied, ch. 22. 19.

Q. *Who misled the King?*

A. The false Prophets.

Q. *What was their reward?*

A. Woe bee unto them that scatter the sheep of my pasture, saith the Lord, chap. 23. 1.

Q. *How did* Ieremy *propheſie a redreſſe for this inconvenience?*

A. By the comming of Christ the true Pastor.

Q. *In what words?*

A. Behold (saith the Lord) I will raise unto *David* a righteous branch, &c. in his dayes Iudah shall be saved, and Israel dwell in safety, ch 23. 5, 6.

Q. *Here was a threatning and a promiſe, what is ſignified thereby?*

A. That as *Ieremy* did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Q. *When they threat, what is their doctrine like?*

A. A fire, or a hammer that breaketh stone, ch. 23. 29.

Q

Queſt. *But when they promiſe, what is it like?*

Anſw. Comfortable waters, or precious balme.

Q. *How long lived the Iſraelites in bondage under the King of Babel?*

A. Seventy yeares, ch. 29. 10.

Chapter 30. to 41.

Queſtions.

AFter *their denounced ſervitude, how doth* Jeremy *comfort the Jewes?*

Anſ. Firſt, with their returne againe to their owne country, chap. 30. 3. Secondly, with the deſtruction of their enemies, ch. 30. 16. Thirdly, with joy, plenty and peace, ch. 31. 12. 28.

Queſt. *What aſſurance doth* Jeremy *give of God promiſe?*

Anſ. As ſure as he is God of heaven and earth, and giveth the Sun to rule the day, and Moon the night, ch. 33. 20.

Q. *How doth God oftentimes check the lewd life of Chriſtians?*

A By their better life, which are no Chriſtians.

Q. *Your Proofe?*

A. It may appeare by the example of the ſonnes of *Jonadab*, ch. 35. 8.

Q. *What did they?*

A. Their father gave them a commandement, and it was kept the ſpace of three hundred years.

Q. *What was the commandement?*

A. That none of that ſtocke or family ſhould drink wine.

Queſt. *Of what deſcent were the ſonnes of* Ionadab?

A. No Iſraelites, though more zealous in the ſervice of God then they.

Q. *What inferres this example?*

A. That if they thought it a diſparagement to breake the vow made unto an earthly Father; how much more ſhamefull ſhould it bee for Chriſtians to forget their promiſe made to the Father of Heaven? They kept their vow three hundred yeares, but Chriſtians (I feare) break theirs every houre.

Queſt. *You ſaid before, that* Ieremy *was in priſon.*

A. I did.

Q. *Who did impriſon him?*

A. King *Iehoiakim* firſt, and then *Zedekiah.*

Q. *When he was in priſon, did he neglect his office?*

A. No, for when he could not ſpeake to the Iewes, he ſent to them.

Q. *Whom?*

A. Baruch.

Q. *With what?*

A. With a Booke, containing all the curſes of God againſt the Iewes.

Q. *VVho writ it?*

A. Baruch from the mouth of *Ieremy*, ch. 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Ieboiakim.

Q. *How did he accept it?*

A. He burnt it, ch 36.23.

Q. *What did* Ieremy *then?*

A. Hee wrote another Booke, chap. 36. 32.

Q. *What learne we by that?*

A. Though the wicked would quite deface the Word, yet God will have it ſtill preſerved.

Q. *What was the meſſage of the Lord that* Ieremy *declared to* Zedechiah, *afterward King?*

Anſw. That hee ſhould yeeld himſelfe to *Nebuchadnezzer*, and the City ſhould be ſaved.

Queſt. *Did* Zedechiah *regard his Counſell?*

A. Hee heard it, but did not performe it.

Q. *What was his hindrance?*

A.

A. His Princes, that perſwaded him to the contrary.

Q. *What did the Princes to* Jeremy?

A. Put him in a dungeon.

Q. *Who wrought his deliverance?*

A. Ebedmelech a Moore, and one of the Kings Eunuches, ch 38.7.

Q. *What learne we by that?*

A. That more faith ſometimes is found in a ſtranger then a mans owne Countrymen.

Q. *What became of* Zedechiah *for diſobeying* Ieremy?

A. His eyes were put out, and his Sons ſlaine before his face, ch.39.7.

Q. *How went it with* Jeremy?

A. Hee found favour (as the Lord before had promiſed) with *Nebuzaradan* the chiefe Captaine, who gave him liberty and reward, ch.40.

Chapter 41. to the end.

Queſtion.

WHom *did* Nebuchadnezzer *make his ſubſtitute over the Iewes in Paleſtine?*

A. Gedaliah the Son of *Ahikam.*

Q. *Who ſlew* Gedaliah?

A. Iſhmael the Son of *Nethaniah.*

Q. *Why?*

A. In the envy of his government.

Q.

Q. *What did the people afterwards?*

An. Went under *Johanan* into Egypt.

Q. *Had not* Ieremy *forbidden them so to doe?*

A. Yes, but they obeyed not.

Q. *Wherefore did they not obey?*

A. They feared Warre and Famine, chap. 42.14.

Q. *What followed their disobedience?*

A. They were destroyed from the least to the most.

Q. *By whom?*

A. By King *Nebuchadnezzar*, that came against Egypt, so what they feared in their owne Country (famine and warre) fell upon them in another.

Quest. *Who destroyed the Kingdome of Babel?*

A. Cyrus.

Q. *Who moved him thereunto?*

A. The Spirit of God.

Q. *For what causes?*

A. Because they gloried in the spoile of Israel, and said, Wee offend not, because they have sinned against the Lord, the hope of their Fathers, chap. 50.7 11.

Q. *What was* Nebuchadnezzar *called?*

A. The hammer of the world.

Q. *Why?*

A. Because hee had smitten downe all the Princes and people of the world, ch. 51.23.

The

The Lamentations of IEREMY.

Queſtion.

OF *whom may wee learne true and Chriſtian-like compaſſion?*

A. Of the Prophet *Jeremy.*

Q. *Wherein?*

An. In lamenting for his Country-men the Iewes, notwithſtanding they had reviled him, beaten him, impriſoned him, and ſought his death, and all for his love and good will towards them.

Q. *Wherein conſiſted his love?*

A. In daily admoniſhing them of their ſinne, that they might repent, and ſhewing them aforehand what plagues would follow if they repented not.

Q. *What was it he did lament them for?*

A. Their ſubverſion and overthrow.

Queſt. *By whom was their ſubverſion contrived?*

A. By the Babylonians, their cruell enemies.

Q. *In what manner?*

A. Firſt, they were beſieged, then ſuffered Famine, inſomuch as they died in their ſtreets, and the Mothers devoured their owne Children, Chap. 1. 11 and Chap. 2. 12. Of Princes they became tribu-

tributaries, chap. 1. 1. Their joy was turned to teares, chap. 1. 2. Their freedome to captivity, ver. 3. Their gorgeous buildings to a deformed heape, ver. 4. Their friends forsooke them, ver. 4. Their enemies laughed at them, ver. 6. Their valiant men were trodden downe; their young men slaine; their Virgines deflowred, ver 15. And (which was the griefe of all griefes) their God had forsaken them; for when they stretched out their hands, there was none to comfort them, ch. 1 16, 17.

Q. *What may this example serve for?*

A. To admonish all Cities of the world, be they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them, through their intolerable impiety.

Quest. *What were their most intolerable sinnes?*

A. Their despising the counsell of the Prophets; their revolting from the truth, to imbrace falshood and vanity, and their abusing the long sufferance of the Lord.

Q. *Did the Lord forewarne them of this desolation?*

A. Yes, many hundred yeare before it came, even from the time of *Moses*, and so from age to age, untill the very houre of

of their captivity, as appears, Deut. 28.64. 65,66.

Q. *In this extremity what refuge doth the Prophet ſhew them?*

A. The holy mount of the God of mercy

Queſt. *How muſt they reach unto that Mount?*

A. With the armes of repentance and patience; with repentance, in confeſſing their ſins, and being ſorry for the ſame; and with patience, in humbly attending the houre of their deliverance.

Queſt. *Was this all the Prophet did for them?*

A. No, like a holy and vertuous Paſtor, he joyned in fervent prayer with them, that it would pleaſe the Lord to ſhorten their daies of wretchedneſſe, chap. 5.

EZEKIEL.

Chapter 1. *to* 10.

Queſtion.

BY *whom was* Ezekiel *called to Propheſie?*

A. By God.

Q. *Where?*

A In Chaldea.

Q *At what time?*

A. When *Jehoiakim* King of Judah, his Mother

Mother, and many lived in captivity under *Nebuchadnezzar*, ch. 1,2,3.

Q. *To what end?*

A. To assure them, though they had yeeld'd themselves prisoners to the King of Babylon, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Q. *Did they distrust in him?*

A. Yes, and began to murmure.

Q. *Yet the Lord inspired* Ezekiel *to speake unto them for their comfort,* ch. 12.

A. True.

Q. *What gather we from hence?*

A. Gods great mercy, and their weakenesse of faith?

Q. *Did not* Ezekiel *propheſie before?*

Anſ. Yes, and by the counsel of him and *Jeremiah*, *Jehoiakim* did voluntarily submit to the King of Babel, and therefore to excuse the Prophets, God gives him a new gift of propheſie.

Q. *After what sort?*

A. A hand appeares, and delivers him a Booke.

Q. *What was written in this Booke?*

A. Woe and lamentation, ch 2.10.

Q. *What was he bid to doe with this Booke?*

A. Eat it; that is, imprint the words thereof in his heart.

Queſt. *Are none fit to bee Gods meſſengers, but ſuch as receive his word into their hearts?*

A. No, and meditate thereon, which is called an eating.

Queſt. *How was the taſte of it in* Ezekels *mouth?*

A. As ſweet as hony, ch. 3. 3.

Q. *Did the people regard his meſſage?*

A. As they doe now a daies Gods Preachers, very ſleightly.

Q. *Was he diſcomforted thereby?*

A. No, God imboldened him, and gave him a fore-head as hard as Adamant, to outface their rebellion, ch. 3. 9.

Q. *What if he had been diſcouraged, and given way to their ſin?*

A. Then the people dying in their ſins, their blood ſhould have been required at his hands, ch. 3. 18.

Q. *Who may take heed by this leſſon?*

Anſw. All dumbe, idle and illiterate Miniſters.

Q. *But he teaching them, and they not repenting, how then?*

A. Their blood ſhould be upon their own heads, ch. 3. 18, 19.

Q. *How did* Ezekiel *propheſie the deſtruction of Jeruſalem?*

A. By the parable of his haire, the one part whereof hee would burne, the other

cut

cut with a ſword, and ſcatter the third in the wind, chap. 5.2.

Q. *What did this ſignifie?*

A. That one part of the people ſhould dye through famine, the ſecond be ſlain, and the third led into captivity, ch. 5.12.

Q. *This all this while is threatning, how doth the Prophet comfort them?*

A. By ſhewing that a remnant ſhould bee ſaved, and they ſhould bee diſpleaſed for their ſinnes, and finde mercy, ch. 6.8.

Qu. *How did God deliver that remnant in time of vengeance?*

A. By ſetting a marke upon them whereby they were knowne, as hee doth upon all his elect, ch. 9.6.

Q. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are ſcattered, with a mighty hand, and with a ſtretched-out arme, and in my wrath poured out ch. 20.33,34.

Chapter 10. *to* 22.

Queſtion.

AFter Iehoiakim, *and the reſt were led into captivity, thoſe that remained ſtill in Judea, how did they live?*

A.

An. Like Murtherers, and Idolaters, chap. 11. 6.

Q. *Who miſled them?*

A. Jazaniah the Son of *Zur*, and *Pelatiah* the ſon of *Benaiah*.

Q. *What did they boaſt of?*

A. That God had utterly forſaken thoſe that were in captivity, and given the land unto them in poſſeſſion, ch. 11. 15.

Q. *How was that reproach puniſhed?*

A. Pelatiah one of their chief Princes, was ſtruck with ſudden death, ch 11. 13.

Queſt. *What may we learn by that example?*

A. That it is dangerous to miſ judge of Gods ſecret judgements.

Qu. *What doth* Ezekiel *ſay againſt falſe prophets?*

A. That they ſhould be conſumed in the midſt of their vanities, ch. 13. 14.

Qu. *How did the falſe prophets ſeduce the people?*

A. By ſowing pillows under their elbows, and covering their heads with vails.

Q. *What is the meaning of that?*

An. They flattered them with ſecurity, and blinded their eyes with falſe deluſions, chap. 13. 8.

Q. *Why doth God ſend falſe Prophets, and unlearned Preachers amongſt his people?*

A. For their ingratitude, becauſe they do

not hearken to the true Prophets & Preachers when they have them, a fault to be much feared in England at this time.

Q. *In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?*

A. No.

Q. *Your proofe?*

A. If (saith the Lord, of Judea) I send my sword through this Land, and say unto it, Destroy both man and beast in it, though *Noah*, *Daniel*, and *Job* were in the midst of it, they should deliver neither son nor daughter, but their own souls by their righteousnesse, ch. 14.17,18.

Q. *How doth God oftentimes punish us for sin?*

A Even by the same means by which we made our selves to sin; as violence with violence, lust with lust; and as he did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans, to punish them for Idolatry amongst whom they had learned Idolatry, ch. 16.37,39.

Quest. *Will God punish one for the sin of another?*

A. No, every soul that sinneth shall suffer; the Son shall not beare the iniquity of the Father, neither shall the Father bear the iniquity of the Son, but the

the righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon himſelf, ch. 18.20.

Q. *How is it ſaid then that God will puniſh the ſins of the fathers upon the children, to the third and fourth generation?*

A. That is meant if the children continue in the ſins of their Father, but otherwiſe not.

Q. *If the righteous man become wicked, what is his reward?*

A. Condemnation.

Q. *If the wicked man forſake his wickedneſſe and live uprightly, what is his reward?*

A. Forgiveneſſe, ch. 18.26,27.

Chapter 20. to 37.

Queſtion.

WHat ſins beſides Idolatry haſtened the deſtruction of Jeruſalem?

A. Murthering of the Prophets, oppreſſing the ſtranger, neglecting the fatherleſſe and widow, profaning the Sabbath, ſowing of diſſention, committing of inceſt, taking of bribes, uſury and extortion, chap. 22.6,7,8,9,10,11,12.

Q. *Do theſe ſins live at this day?*

A. Yes, in as rank manner as they did then.

Q. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the parable of the haire, whereby* Ezekiel *ſhewed the manner of Jeruſalems overthrow, ſhew me by how many ſignes and parables he taught?*

A. By fifteen, whereof one being paſt before, there remains fourteene unſpoken of.

Q. *Rehearſe them in order. What is the firſt?*

A. The parable of the ſix men, that came with ſwords, and one in white cloathing, with pen and ink in his hand, ch. 6.

Q. *What doth that ſignifie?*

A. The fierce ſouldiers that ſhould enter Jeruſalem: and by him in white, the mercy of the Lord, to mark ſuch as ſhould be ſaved.

Q. *What is the ſecond?*

A. The viſion of the man in white, that took burning coals from the Altar, and ſcattered them abroad, ch. 10.

Q. *What doth that ſignifie?*

An. The burning of the City of Jeruſalem.

Q. *What is the third?*

Anſw. The parable of *Ezekiel* carrying forth of his ſtuff out of the city by night, chap. 12.

Queſt.

Q. *What doth that ſignifie?*

A. That even ſo the Iſraelites ſhould be led with their burdens into captivity.

Q. *What is the fourth?*

A. Of eating bread with trembling, and drinking water with trouble, ch. 12.

Q. *What is ſignified by that?*

An. The torment of minde, and affliction of body that ſhould accompany the Iſraelites.

Q. *What is the fifth?*

A. Setting up a wall, and dawbing it with untempered morter, ch. 13.

Q. *What doth that ſignifie?*

A. The falſe doctrine of the Prophets, when one did tell a lye, another would maintain it.

Q. *What is the ſixth?*

An. The parable of the Vine without fruit, ch. 15.

Q. *What doth that ſignifie.*

A. That if Jeruſalem, which was the congregation that God had taught, did not bring forth fruit of good living according to his Doctrine, like the barren vine, it ſhould be thrown into the fire.

Q. *What is the ſeventh?*

A. The two Eagles, ch. 17.

Q. *What doth that ſignifie?*

A. The two Kings of Egypt and Babylon, ordained for the ſcourges of Jeruſalem

Q. *What is the eighth?*

A. The parable of the Lion and Lions whelps, that were given to raving and devoure, and at the laſt were taken in trails, ch.19.

Q. *What doth that ſignifie?*

A. By the Lion is ſignified *Jehoachaz*, and by the whelps his two Sons, *Jehoiakim* and *Jehoiakin*, which devoured the blood of the Prophets, and at the laſt were all three taken in the ſnares of the Kings of Egypt and Babylon.

Q. *What is the ninth?*

A. The parable of the Foreſt conſumed with fire.

Q. *What doth that ſignifie?*

A. Jeruſalem, compared to a Foreſt, ſhould be conſumed with fire, ch.10.

Q. *What is the tenth?*

A. The parable of two ſiſters, *Aholah* and *Aholibah*, which were proud, laſcivious and incontinent.

Q. *What doth that ſignifie?*

An. The two Kingdoms of Judah and Iſrael, which became Idolaters both, and therefore are compared to unchaſte women, that forſake their husbands to follow ſtrangers, chap.23.

Q. *What is the eleventh?*

A. The parable of the bad ſhepherds, that fed and cloathed themſelves of their

ſlocks,

flocks, yet neglected the care of them, ſuffering them to be ſcattered and devoured.

Q. *What doth that ſignifie?*

A. Careleſſe Magiſtrates, that being ſet to rule and govern the people (ſo they may live at eaſe) care not what becomes of their charge, but uſe them with all tyranny and cruelty, ch. 43.

Q. *What is pronounced againſt ſuch Magiſtrates?*

A. The Lord will riſe up againſt them, and require the blood of the people at their hands.

Q. *What is the twelfth?*

A. The field of dead bones, whereunto *Ezekiel* was brought by the ſpirit of God.

Q. *What doth that ſignifie?*

A. That as God in the ſight of *Ezekiel* did gather the dead bones together, cloathed them with ſinews and fleſh, and breathed life into them, raiſing them in the perfect ſhape of men, as they lived before: ſo ſure it was, and much more certain, that he was able to bring back his children from captivity.

Q. *Of what is that a ſigne unto us elſe?*

A. Of the reſurrection of our bodies after death.

Q. *What is the thirteenth?*

A. The parable of the ſeething pot, wherein were divers joints, which were taken

out by peace meald, and the pot left empty to melt upon the coals.

Q. *What doth that signifie?*

A. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and trying of the remnant like mettall in the fire.

Q. *What is the fourteenth?*

A. The parable of the death of *Ezekiels* wife.

Q. *What doth that signifie?*

A. That as God took from him her that was the pleasure of his eyes: so would he Pollute his sanctuary, that was the pride and pleasure of the Israelites, ch. 24.

Quest. *Against what strange Nations did* Ezekiel *propheſie?*

Answ. Against the Ammonites, Moabites, Idumeans, Philistims, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church.

Q. *What did* Ezekiel *propheſie against theſe people?*

A. Destruction.

Q. *Why?*

A. Because they rejoyced at the misery of his people, and were as pricking thorns in the house of Israel.

Q. *How ſhould they be deſtroyed?*

A. In the same manner that they had de-

destroyed the Jews, and with more cruelty.

Q. *By whom?*

A. By the Babylonians

Q. *Of what comfort did* Ezekiel *propheſie, beſide the return of the Jews?*

A. Of the comming of Chriſt, the true Shepheard, that ſhould give his life for his ſheepe. ch. 34. 23.

Q. *That, and all other the bleſſings of God, why are they beſtowed upon us?*

A. Not for our deſerts, but through the mercy of God, ch. 36. 22.

Chapter 37. *to* 43.

Queſtion.

Q. *What doth* Ezekiel *propheſie of in theſe laſt Chapters?*

A. Of the reedifying of the City and Temple of God; of the ſervice and orderly government that ſhould be amongſt them, as had been before.

Q. *What is meant by the waters that* Ezekiel *ſaw iſſue from the Temple?*

A. The graces that ſhould be beſtowed upon the Church, under the Kingdom of Chriſt, chap. 47. 1.

Q. *What is meant by the riſing of the waters.*

A. That Gods graces ſhould increaſe,

and decreaſe, chap. 47. 5.

Q. *What by the multitude of trees that ſtood on the one ſide, and on the other of the waters?*

An. The multitude of thoſe that ſhould be refreſhed by the doctrine of Chriſt, chap. 47.

Q. *What by the meeting of theſe ſeverall waters in one ſea?*

A. That all the world ſhould be refreſhed with the Goſpel, and be as it were one Temple to the Lord.

Q. *What is meant by the wholſomneſſe of the waters?*

A. The purity and wholſomneſſe of the doctrine of the true Church.

Q. *What by the fiſhers?*

A. Gods preachers.

Q. *What by the multitude of fiſhes?*

A. The great number of hearers.

Q. *What by the marſhes and miery places?*

A. The wicked and reprobate.

Q. *What by the fruitfulneſſe of the trees that grow on each ſide?*

A. The proſperity of the faithfull.

DANIEL.

Chapter 1. to 4.

Queſtion.

WHen was Daniel *called?*

A.

An. In the time that *Ezekiel* lived, and when the Jews were captives in Babylon.

Q. *Who was the King of Babylon?*

A. Nebuchadnezzar.

Queſt. *Beſides the people, what did* Nebuchadnezzar *bring with him from Jeruſalem?*

An. The Veſſels of the Temple of the Lord, chap. 1. 2.

Q. *What did he with them?*

An. Placed them in the Temple of his god, *ibid.*

Qu. *How did* Nebuchadnezzar *diſpoſe of the Jews?*

An. He commanded *Aſhpenaz* the maſter of his Eunuchs, to call out of the Hebrews ſons, certain that might be trained up to ſerve him, chap. 1. 3.

Qu. *What kinde of perſons ſhould theſe Sons be?*

An. Such as were noble, witty, and of comely ſtature.

Q. *What ſhould be done unto thoſe young Gentlemen?*

A. They ſhould be inſtructed in the languages and cuſtoms of the Caldeans, ch. 1. 4.

Q. *To what purpoſe?*

A. That they might ſo forget their own country, and their countries religion.

Q. *How long ſhould they be trained on this faſhion?* A.

Answ. Three yeares, ch. 1. 5.

Q. *What allowance should they have?*

An. Meat and drinke from the Kings Table. ch. 1. 5.

Q. *Who were the chiefe among them?*

A. Daniel, Shadrach, Meshech and *Abednego.*

Quest. *How did these like of the Kings allowance?*

An. They would not eat of it.

Quest. *Why?*

An. Because they would not be defiled with the portion of the Kings meat which was given them, to make them forget their accustomed sobriety, ch. 1. 8.

Q. *What did the chiefe of the Eunuches then?*

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

Quest. *But what did* Daniel?

A. Intreated their Governour to try them ten dayes with pulse and water, and if at the ten dayes end they looked not so well as their other fellowes, he should deale with them as he thought good, chap. 1. 13.

Quest. *Did their Governour give consent?*

A. Yes.

Qu. *And how were they at ten dayes end?*

A.

A. They were in better liking then all the reſt that did eat of the portion of the Kings meat, ch. 1. 15.

Queſt. *What may we learn by that?*

A. That with the bleſſing of God, the poore mans diſh is as cheriſhing as the rich glottons delicates.

Q. *What gifts did God beſtow upon theſe foure children!*

A. The gifts of knowledge and underſtanding.

Queſt. *Beſide theſe, what gave hee to* Daniel?

A. The gift of propheſie, and to interpret dreames and viſions, ch. 1. 17.

Q. *When they were brought before the King, how did he like of them?*

A. He found them wiſer then all his Inchanters and Aſtrologers, ch. 1. 20.

Queſt. *What did the King then?*

A. Dreamed a dreame which he could not remember, ch. 2. 1.

Q. *Of whom did he aske counſell?*

A. Of his Inchanters, ch. 2. 2.

Queſt. *Did they tell him what was his dreame?*

A. No, they could not, ch. 2. 10.

Q. *How did the King take it?*

An He commanded not onely they, but all the wiſe men of Babel ſhould bee put to death, of which number was *Daniel*

niel, Shadrach, Meſhach, and *Abednego,* ch. 2.12.

Q. *How did they eſcape him?*

Anſw. *Daniel* entreated reſpite of the King, and he would tell him his dreame, and the interpretation thereof.

Q. *Did the King give him reſpite?*

A. He did, ch 2 16.

Q. *VVhither went* Daniel *then?*

A. To his other brothers, ch 2.17.

Queſt. *VVhat to do?*

A. To have them joyne in prayer with him to their God, that it would pleaſe him to reveale this myſterie unto him, ch.2.18.

Queſt. *VVhat ſucceſſe had they in their prayer?*

A. God ſhewed *Daniel* the dreams, and the interpretation thereof, ch.2.19.

Q. *VVent he preſently to the King?*

A No, but gave God thanks firſt, and praiſed his holy Name, ch.2.19.

Q. *VVhat was the dream?*

A. An Image, the head whereof was gold, the breaſt and arms ſilver, the belly and thighs braſſe, the legs iron, the feet part iron, part clay.

Q. *How long did it ſeem to ſtand before the preſence of the King?*

Anſw. Till a ſtone cut without hands ſmote it in peeces, and ſcattered it like the chaff of Somer floors.

Q.

Q. *What became of the ſtone?*

A. It turned to a great mountain, and filled the whole earth, ch. 2. 31. to 35.

Q. *What was* Daniels *interpretation of the dream?*

An. By gold, ſilver, braſſe, and iron, were meant the foure Monarchies of the world.

Q. *Which was likened to gold?*

A. The Babylonians.

Q. *Which to ſilver?*

A. The Perſians.

Q. *VVhich to braſſe?*

A. The Macedonians.

Q. *VVhich to iron and clay?*

An. The Romans. And as theſe mettals did excell one another in goodneſſe, ſo did all the foure Ages; growing ſtill worſe and worſe, till the coming of Chriſt.

Q. *What is meant by the ſtone?*

Anſw. The kingdome of Chriſt, that ſhould come at the end of theſe: which ſhould overthrow the laſt, and remaine when all the reſt was extinct.

Q. *How did the King reward* Daniel, *for interpreting his dream?*

A. Made him a great man, and a chief Ruler over the Province of Babel.

Q. *In this proſperity did* Daniel *forget his brethren?*

A.

An. No, he made a requeſt to the King for them, and he advanced them likewiſe to great offices.

Qu. *In what place?*

A. In the province of *Babel*, but *Daniel* ſate as chiefe Judge in the Kings gate, ch. 2. 49.

Qu. *What befell afterward?*

An. The King ſet up an Image, and commanded it to be worſhipped.

Queſt. *VVhere did he ſet it?*

A. In the plaine of Dura.

Q. *What was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery furnace.

Q. *To what end did the King ordaine this ceremony?*

Anſw. Becauſe he feared the Jews (by their Religion) would have altered the ſtate of this Common-wealth, and therefore he meant to bring all to one kinde of Religion.

Q. *Who did refuſe to worſhip this Image?*

A. *Shadrach*, *Meſhach* and *Abednego*.

Q. *How were they dealt withall?*

A. Accuſed, and brought before the King.

Q. *Why brought they not* Daniel *as well as them?*

A. It ſeemeth they were afraid to accuſe him, by reaſon of his great favour and

and authority with the King.

Q. *What did the King to* Shadrach, Meshach, *and* Abednego?

A. Threatned them first; but when they would not yeeld, he commanded them to be bound, and cast into the burning furnace.

Q. *Were they destroyed by the fire?*

Answ. No, their God in whom they trusted sent an Angel unto them that preserved them, and burnt the Kings officers, chap. 3.

Q. *What did this to the King?*

A. Astonish him, so that he bade them come forth.

Q. *When they came forth, was any thing about them perisht?*

A. Not so much as any haire of their heads; nay, their garments retained not so much as any scent of the fire, ch. 3. 27.

Q. *Why was this miracle done?*

A. As well to confirme the faith of his servants, as to make the King confesse the God of heaven to be of power above his idols.

Quest. *Did the King make any such confession?*

A. Yes, and ordained a Law, that whosoever blasphemed the God of *Shadrach, Meshach,* and *Abednego,* should be torn in peeces, ver. 29.

Chap.

Chapter 4. to 8.

Queſtion.

HOw oft did the King dream?

A. Twice.

Q. *What was his dream?*

A. A tree in the midſt of the earth, tall and ſpreading, ſo that the fowls of the aire did build in it, the beaſts of the field were covered with the ſhadow, and all fleſh fed with the fruit thereof: Then he beheld the watch-man, and an angell deſcending from heaven, that ſaid, Cut down the tree, break his branches, ſhake off his leaves, and ſcatter his fruit, that the beaſts may flie from under it, and the birds from off the branches: Nevertheleſſe, leave the ſtump or his root in the earth, and binde it with a band of iron amongſt the graſſe, and let it be wet with the dew of heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven yeers be paſt over him, ch. 4. 8. to 13.

Q. *What was* Daniels *interpretation?*

A. That the tree did repreſent the Kings perſon; the heighth, breadth, and fruitfulneſſe thereof, his magnificence and pomp; the cutting of it down, his diſpoſition to live amongſt the beaſt of the field for ſeven

en years, till he did confeſſe the moſt igh to bear rule over the Kingdoms of nen, and to diſpoſe of them according as e pleaſed.

Queſt. *Why did God ſend this viſion to the King?*

A To admoniſh him of his intolerable pride and blaſphemy.

Q. *Was he converted at the interpretation thereof?*

An. No, but continued ſtill in his pride, till God drave him from his Kingdome.

Q. *When was he reſtored?*

A. At the end of ſeven yeers, when he confeſſed his ſin, and glorified God.

Q. *What became of him afterward?*

A. His Kingdome was augmented, and he died in peace, ch. 4 36.

Q. *Who ſucceeded him?*

A. Evilmeredach, and then *Belſhazzar*.

Q. *What did* Belſhazzar.

A. Make a feaſt to a thouſand Princes and drank wine.

Q. *At what time?*

A. Even when *Darius* had beſieged the City.

Q. *What place had he to drink in?*

Anſw. The holy Veſſels of the Lord, which *Nebuchadnezzar* brought from Jeruſalem.

Q. *Who drank in them?* *A.*

A. He, his Princes, Wives, and Concubines.

Q. *Was God displeased therewith?*

A. Yes.

Q. *How did he shew his displeasure?*

A. By a hand writing upon the wall.

Q. *What was the writing?*

A. God hath numbred thy Kingdom and hath finished it. } *Mene.*

Thou art weighed in the ballance, and found too light. } *Tekell.*

Thy Kingdome is divided to the Medes and Persians. } *Peres.*

Q. *Who read it?*

A Daniel.

Q. *What was his reward?*

A. A purple robe, a chain of gold, and to be made the third Ruler in the Kingdome, chap. 5.

Queſt. *How long lived* Belſhazzar *after this?*

A. He was ſlain that night?

Q. *Who ſucceeded him?*

A. Darius?

Qu. *How old was he when he tooke the Kingdome?*

Anſw. Threeſcore and two yeers old, chap. 5. 31.

Queſt. *VVhat favour found* Daniel *with* Darius?

Anſw. He made him one of three that com-

commanded a hundred and twenty gover-
ours, which were ſet over the whole king-
ome of Babylon, ch. 6. 2.

Q. *How did his fellow officers take it, that he being a ſtranger ſhould be equall with them in authority?*

A. Envied him.

Q. *Was that all?*

An. No, they laid a ſnare to entrap his life.

Q. *How was that?*

A. They cauſed the King to make a decree, and ſeale it, that whoſoever did prefer any petition, either to God or man, for thirty daies (but to the King) ſhould be caſt into the Lions den.

Q. *How did they know this would entrap* Daniel?

A. Becauſe they knew that he was religious, and thrice every day uſed to pray unto his God.

Q. *Did* Daniel *(for the decree) refrain from prayer?*

A. No.

Q. *Why?*

A. Becauſe he knew it was better to diſobey man than God.

Qu. *Where did his enemies eſpie him at prayer?*

An. In the window of his houſe which opened toward Jeruſalem.

Queſt.

Q. *Did they ſtraightway attach him?*

A. No, they told the King firſt.

Q. *How did he take it?*

A. He was much grieved for *Daniel.*

Q. *He might then have pardoned him?*

A. He could not, becauſe of the Law.

Q. *How then?*

A. *Daniel* was attached and thrown into the Lions den, and a ſtone put upon the mouth of the Cave.

Q. *Where was the King at that time?*

A. In preſence, and ſealed the ſtone with his ſignet, that the Law might be throughly executed.

Q. *What ſaid the King to* Daniel *when he was let down?*

A. He comforted him?

Q. *How?*

A. In theſe words: The God whom thou alwaies ſerved, even he will deliver thee.

Q. *Whither went the King?*

A. To his Palace.

Q. *How did he reſt that night?*

A. He could not ſleep. ch. 6. 18.

Q. *What did he in the morning?*

A. Roſe early and came to the cave.

Q. *What ſaid he when he came thither?*

A. Cried a loud, and asked *Daniel* if his God had delivered him.

Q. *What anſwered* Daniel?

A. That God had ſent an Angel, and ſtopt the mouths of the Lions, chap. 6. 22.

Q. Was Daniel *then taken up?*

Anſw. Preſently, and his accuſers, their Wives and Children caſt down in his ſtead.

Q. How did the Lions uſe them?

A. Tore them in pieces.

Queſt. *What did this miracle worke in* Darius?

A. Two things: great joy, and a publication of a decree.

Q. What was the decree?

A. That all Nations ſhould tremble and fear before the God of *Daniel*.

Q. What was the firſt viſion that Daniel *ſaw?*

A. The viſion of the foure beaſts.

Q. What is underſtood by that?

Anſw. The foure Monarchies before ſpoken of.

Q. Of the foure which was the worſt?

A. The Roman Monarchy.

Q. Why?

An. Becauſe in it ſprang up the moſt perſecution of the Church of God, chap. 7. 25.

Chap.

Queſtion.

WHat *was* Daniels *ſecond viſion*?

A. The Ram with two horns, and the Goat with one.

Q. *VVhat is underſtood by the Ram with two horns*?

A. *Darius*, and his two Kingdoms of the Medes and Perſians

Q. *What underſtand you by the Goat with one horne*?

A. *Alexander*, ſole King of Macedonie, that ſlew *Darius*, and became Monarch of the world.

Q. *Who ſucceeded* Alexander?

A. The Empire was divided into foure parts, by foure of his Princes: whereof *Caſſander* had Macedonia, *Seleucus* Syria, *Antihonus* Aſia the leſſe, and *Ptolomeus* Egypt.

Q. *Who ſucceeded* Seleucus.

A. His Son *Antiochus*.

Q. *What was he*?

A. A great perſecutor of the Church, chap. 8. 12.

Q. *How was he put down*?

A. By the hand of God.

Queſt. *Did* Daniel *ſee the end of their captivity*?

An.

A. Yes, and it was told in a viſion how many yeers it ſhould be from the building of the Temple to the comming of Chriſt.

Q. *How many yeers ſhould that be?*

A. Four hundred thirty and four yeers.

HOSEA.

Chapter 1. *to* 6.

Queſtion.

W*Hen did* Hoſea *propheſie?*

A. In the daies of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of Judah, and in the daies of *Jeroboam* King of Iſrael, chap. 1. 1.

Q. *How long did he propheſie?*

A. Seventy yeers.

Q. *Wherein ſtood his doctrine?*

A. In alluring and deterring.

Q. *How did he allure the people?*

An. By the ſweetneſſe of Gods promiſes.

Q. *What to do?*

A. To obey and love him.

Q. *How did he deter them?*

A. By threatning Gods plague to fall upon them.

Q. *For what?*

A. For their vicious and wicked living.

Q. *Was Idolatry uſed in thoſe daies?*

A. Very much.

Q. Where?

A. In the Synagogue and other places.

Queſt. *What doth the Prophet call the Synagogue?*

A. Dablaim, that is, rottenneſſe.

Q. What doth he call the people?

A. Gomer, that is, corruption, the daughter of rottenneſſe.

Q. VVhy doth he uſe theſe tearms?

A. To ſhew the filthineſſe of their Idolatry, ch. 1.

Q. What is the fruit of corruption?

A. Lo ammi, that is, not my people.

Q. What is underſtood by that?

A. That ſo long as we delight in ſin, we are not Gods people.

Q. VVhat is the fruit of ſin?

A. Deſtruction.

Q. What cauſeth deſtruction?

A. Want of knowledge, ch. 4. 6.

Q. How cometh want of knowledge?

A. By neglecting Gods word.

Q. What do we fall into for want of knowledge?

A. Into all manner of ſins, as ſwearing, lying, killing, ſtealing, and whoring, chap. 4. 2, 3.

Q. What is requiſite for the preventing of theſe evils?

A. Inſtruction.

Qu.

Q. *From whom?*

A. From the learned.

Q. *What will the Lord do to the Miniſter that is not able to inſtruct?*

A. Caſt him off.

Q. *What to the people that being inſtructed do not follow him?*

A. The ſame, ch. 4. 6.

Chapter 6. to 14.

Queſtion.

W*Hat is the fruit of affliction?*

A. It cauſeth us to ſeek to God, as the wounded to the Phyſician.

Q. *Will God be ready to receive us?*

Anſw. Yes, and to heale us as he did hurt us.

Q. *How muſt we come to the Lord?*

A. With obedience in heart towards him and love towards our neighbours, ch. 6. 6.

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his people, ch. 2. 23. He will be joyned to us as the Bridegroom to his Bride, never to be ſeparated, ch. 2. 20.

Q. *But if we keep aloof, and come not at him, what will he do?*

A. He will forſake us as we forſake him.

Q. *For what doth the Prophet complain againſt the King?*

A. For ſurfetting and exceſſe, ch. 7. 5.

Q. *For What againſt the people?*

A. For flattering their King in his wi kedneſſe.

Q. *For what elſe?*

A. When they cried they did not cr to him, ch. 7. 10. when they ſought help it was at the hands of men, ch. 7. 11.

Q. *How doth God deale with us when w flye from him to the help of men?*

A. Spreads a net before our feet, an intangles us in our devices, ch 7. 12.

Qu. *Whither did Iſrael flye for help?*

A. To Egypt.

Q. *What found they there?*

A. Nettles in their pleaſant places, an thorns in their tabernacles, ch. 9. 6.

Q. *How were they plagued at home?*

A. With famine and ſlaughter.

Q. *With famine how?*

A. The floure and the wine-preſſe di not feed them, and the new wine faile them, chap. 9. 2.

Q. *With ſlaughter how?*

A. Ephraim (ſaith the Lord) ſhall bring forth his children to the murderer, chap. 9 12, 13, 14, 15.

Queſt. *Was this the laſt of their puniſh ments?*

A. No, Samaria the chief City of Iſ rael was deſtroyed as the foame upon the water,

ter, ch. 10.7. And the reſt of the Cities e ſword fell upon, and devoured them, . 11. 6.

Queſt. *What became of the people that rvived?*

A. They were led away into Aſſyria, nap. 11. 5.

Q. *How doth God expreſſe the terrour of is judgements againſt the wicked?*

A. In comparing himſelfe to a whirle-inde, them to chaffe; himſelf to a Lyon, nd them to his prey, whom he wil ſcatter nd devour, ch. 13. 3, 8.

Q. *How doth he expreſſe his favour to the odly?*

A. He will ſay to death, I will be thy eath, and to the grave, I will be thy de-truction, for their deliverance, ch. 13. 14.

Q. *How do the wicked meaſure the favour of God?*

A. By outward proſperity.

Q. *How do the godly meaſure the favour of God?*

A. By inward graces.

Q. *How might Samaria, and the whole Kingdom of Iſrael have avoided their ruine?*

A. By hearkening to their Prophets, that told them of it long before.

Q. *Are not we admoniſhed in the like manner in theſe dayes?*

A. Yes.

Q. *By whom?*

A. By Gods Preachers.

Q. *What must we learn hereby?*

A. By the harms that fell to Israel, t
avoid the like threatned on us, if we fo
sake not our wickedneſſe.

JOEL.

Queſtion.

WHat doth Joel *teach?*

A. Repentance.

Q. *How?*

A. By telling Judah of the great plagu
that was fallen upon them for their ſins.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

Anſw. Their corn and fruit trees were
deſtroyed.

Q. *How?*

A. By Caterpillars and other cankerous
worms, ch. 1. 4.

Q. *What was the efficient cauſe of this
plague?*

Anſw. Drunkenneſſe, and ſurfeiting,
ch 1. 5.

Q. *What was the effect?*

A. Men howled, and Cattell pined,
ch. 1. 10, 11.

Qu.

Q. *What is the means to avoid ſuch and the like plagues?*

A. Repentance and prayer, ch. 1. 14.

Q. *But* Judah *not reformed by this plague, what other doth* Joel *propheſie ſhall fall upon them?*

A. The ſword.

Q. *By whoſe practice?*

A. The King of the Aſſyrians.

Q. *What kinde of fellow doth he deſcribe him to be?*

A. One before whoſe face ſhould ſtand terrour, and behinde his back deſtruction, chap. 2. 3, 6.

Queſt. *How doth he teach us to avoid this plague?*

A. By repentance likewiſe and prayer.

Q. *What doth the Lord promiſe us if we do repent?*

A. For ſcarciry, aboundance. I will ſend you corn, and wine, and oyle (ſaith the Lord) and you ſhall be ſatisfied, chap. 2. 19. and for war, peace: I will remove far from you your enemies, ch. 2. 20.

Q. *What doth he promiſe beſide?*

A. Increaſe of ſpirituall grace, and the confuſion of them that were their enemies chap. 3. 7, 8.

AMOS.

Queſtion.

OF what birth was Amos.

A. A poor heardſ-mans ſon.

Q. *Where was he borne?*

Anſ. At *Tekoah*, a poore town ſix miles from *Jeruſalem*.

Q. *In whoſe dayes did he propheſie?*

A. In the dayes of *Uzziah* king of Judah, and *Jeroboam* king of Iſrael.

Q. *How doth he procure authority to his doctrine, conſidering he was of ſo baſe a parentage?*

A. By ſaying that his words are the words of God, ch. 1. 3.

Qu. *Againſt whom doth he firſt propheſie?*

Anſ. Againſt Damaſcus, the Philiſtines, Tyre, and Idumeans, Ammonites, and Moabites.

Q. *What was his purpoſe in that?*

A. To ſhew if God puniſhed the ſins of ſuch as ſcarce had any knowledg of him, much more would he afflict the Jewes, whom he had from age to age nurſed up in his diſcipline.

Queſt. *Againſt whom did he next propheſie?*

A. Againſt the Kingdomes of Iſrael and Judah.

Qu.

Queſt. *What ſins of theirs doth he finde out?*

A. Cruelty, preſumption, ſecurity, lack of pitty, hoording up of corn, and covetouſneſſe.

Q. *How were they cruell?*

A. They turned judgement into wormwood, that is, inſtead of equity they executed oppreſſion, ch. 5. 7.

Queſt. *What was their puniſhment for that ſin?*

Anſ. They ſhould build houſes and not dwell in them; and vineyards, and not eat the grapes thereof, ch. 5. 11.

Q. *Why?*

A. Becauſe the foundations were laid by the ruine of the poore.

Q. *How were they preſumptuous?*

Anſ. Notwithſtanding Gods threatnings, they ſtill thought themſelves innocent.

Q. *How doth he reprove that ſin?*

A. By asking a queſtion.

Q. *What is the queſtion?*

A. Can a Trumpet be blown in the City, and the people not be afraid? that is, Can God by his Prophets cry out againſt ſinnes, and the people thinke there is no ſin? ch. 3. 6.

Q. *How were they ſecure?*

Anſ. They ſtretcht themſelves upon

beds of Ivory, or the lambs of the flock had muſick, drank wine in bowls, but no man pitied the poor, ch 6.4,5,5.

Q. *What is the puniſhment of ſuch people?*

Anſw. Their Feaſts ſhall be turned to mourning, their ſongs to lamentation, and their eaſe unto unreſt, ch 8.10,12.

Q. *How were they covetous?*

Anſw. They ſwallowed up the poor, chap. 4.

Q. *How was that?*

A. By hoording up things neceſſary for food and clothing, and ſo procuring a dearth that they might ſell dear, even the very refuſe of their Merchandize, and make their great meaſure ſmall, and their weight little, chap.8.5,6.

Q. *What hath the Lord ſworn he will do to ſuch a people?*

A. He hath ſworn by the excellency of *Jacob*, that he will never forget any of their works, ch.8.7. Though they dig into Hell, thence he will fetch them; though they climbe up to Heaven, from thence he will bring them; though they ſinke into the bottome of the ſea, there will he command the ſerpent to bite them: and though they go into captivity, he will follow them with the ſword, and ſet his face againſt them, there ſhall be no way for them to eſcape, chap.9.2,3,4.

OBA-

OBADIAH.

Question.

WHat sin doth Obadiah *complain of?*

A. The lack of Charity.

Q. *In whom?*

A. In brother towards brother.

Q. *Who were they?*

A. The Edomites against the Israelites.

Q. *How were they brothers.*

A. The Edomites came of *Esau*, and the Israelites of *Jacob*?

Q. *What wrong did the Edomites to the Israelites?*

A. Joyned with their enemies, rejoyced at their destruction, and helped to beare away the spoile, ch. 1. 11, 12, 13.

Q. *How did God punish them?*

A. He made the house of *Jacob* a fire, and the house of *Joseph* a flame, and set the Edomites between them as stubble, to be devoured, ver. 18.

JONAH.

Question.

WHither was Jonah *sent?*

A. To Niniveh, the chief City of the Assyrians. Q.

Q. *What to do?*

A. To preach.

Queſt. *Did he obey the commandment of God?*

A. No, he broke it.

Q. *How?*

A. He went another way.

Q. *Whither?*

A. To Tarſhiſh.

Q. *What moved him to do ſo?*

A. His own reaſon.

Q. *VVhy?*

A. Becauſe he thought if the Jewes repented not by his doctrine, much leſſe would the Heathen.

Q. *How did he for paſſage?*

A. Hired a ſhip, and paid his fare.

Q. *When he was at ſea what hapned?*

A. A Tempeſt.

Q. *What cauſed the Tempeſt?*

A. God.

Q. *To what end?*

An. To check the diſobedience of *Jonah.*

Queſt. *What did* Jonah *during the tempeſt?*

A. Sleepe.

Q. *What did the Mariners?*

A. Studied to finde the cauſe of this diſturbance.

Q. *After what manner?*

A.

A. By casting of lots.

Q. *To whom fell the lot?*

A. To *Jonah.*

Quest. *What did the Mariners with* Jonah?

A. Threw him into the sea.

Q. *Was he drowned?*

A. No, though his sinne deserved it, yet God preserved him.

Q. *How?*

Answ. He sent a whale that swallowed him.

Q. *What followed?*

A. The tempest ceased, and the Mariners glorified God.

Q. *But what did* Jonah *being in the fishes belly?*

A. Thought upon his sin, and cryed to the Lord.

Q. *How did the Lord deliver him?*

A. Caused the fish to cast him up upon the dry land.

Q. *How long had he been in the fishes belly?*

A. Three dayes and three nights.

Q. *And what followed then?*

A. The Lord spake to *Jonah* the second time, and bade him arise and go to *Niniveh*, and preach repentance.

Q. *Did he now obey?*

A. Yes, and cryed in the streets: Yet forty

forty daies and Niniveh ſhall be overthrown.

Q. *How did the people entertain this doctrine?*

A. With fear and trembling.

Q. *What did they?*

A. Proclaimed a Faſt from the greateſt to the ſmalleſt; the King himſelf roſe from his Throne, caſt off his Robe, and put on ſack-cloath, commanding all his ſubjects to do the like, and that neither man nor beaſt ſhould taſte food till they had cried to the Lord for mercy.

Q. *When the Lord ſaw their repentance, what did he?*

A. Turned away his wrath, and ſaved their city.

Queſt. *How did* Jonah *take their deliverance?*

A. He was angry.

Q. *Why?*

A. Becauſe being a Prophet, he ſhould be found falſe of his word, and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (ſaid he) was not this my ſaying when I was yet in my countrey That thou waſt a gracious God, mercifull and ſlow to anger, and repenteſt thee of evil, for which cauſe I fled to Tarſhiſh: therefore I beſeech thee take my life, rather

ther then let me live in infamy.

Q. *Whither went he?*

A. Out of the City, to see if after forty daies the Lord would destroy the City.

Q. *On which side of the City sate he?*

A. On the East side.

Q. *How was he covered?*

A. He built him a booth.

Q. *What did God cause to grow over him, to shadow him?*

A. A Gourd.

Q. *What became of the Gourd?*

A. The next morning a worm struck it and it withered.

Q. *Had* Jonah *any inconvenience by that?*

A. The Eastern winde and sun-beams beat upon *Jonahs* head, and made him faint, so that he was grieved for the losse of his Gourd?

Q. *What said the Lord to him then?*

A. Hast thou pitty (said he) on the Gourd for which thou hast not laboured, nor madest it grow, which came up in a night, and perished in a night? and wouldest thou not have me pitty Niniveh, wherein there are sixscore thousand persons, that cannot discern the right hand from the left, and also much cattell?

Q. *What learn we by this?*

Ans. That we must not measure the providence and mercy of God, after the

square

ſquare of our humane affections.

Q. *What was the finall end of ſending* Jonah *to* Niniveh?

A. By the ſudden repentance of theſe heathen people, to reprove the obduracy and hardneſs of heart in his own children, that many yeares were called upon, and theſe but few daies.

MICAH.

Queſtion.

WHat ſins did Micah *reprove?*

A. The contempt of Gods word.

Queſt. *How did the Jewes contemne the word?*

A. In forbidding the Prophets to propheſie.

Q. *What perſons did he reprove?*

A. The Princes.

Q. *For what did he reprove them?*

A. For ſelling Juſtice for money, and eating the fleſh of the people, flaying of their skins, breaking their bones, and chopping their fleſh to pieces, ch. 3. 3.

Q. *What was underſtood by that?*

A. The pilling and polling of the Common-wealth.

Q. *Whom elſe doth he reprove?*

A. The Prelates for their covetouſneſſe and ſymony, ch. 3. 11.

Qu.

Q. *And whom elſe?*
A. The rich Merchant.
Q. *For what?*
A. Becauſe he is full of lyes and deceit chap. 6. 12.
Q. *What are the vertues he commended?*
A. Silence and patience, ch. 7. 5, 6.

NAHUM.

Queſtion.

WHat doth Nahum *teach?*

A. That it is dangerous to reſolve to live in the fear of God, & fall from it again.
Q. *By whoſe example?*
A. By the example of the Ninivites.
Q. *Did they ſo?*
A. Yes; they quickly forgot the preaching of *Jonah*, and the mercy that God ſhewed them at that time, and turned again to their former iniquity, for which *Nahum* propheſies their deſtruction.
Q. *And were they then deſtroyed?*
A. Yes.
Q. *By whom?*
A. By the Caldeans.

HABAKKUK

Queſtion.

WHat did HABAKKUK *preach againſt?* An.

A. The pride and tyranny of the Caldeans, that were puft up with their ſpoils and victories.

Q. What doth he compare the men of this world unto?

A. To Fiſhes.

Q. What is his reaſon?

A. Becauſe as amongſt Fiſhes the great devoure the ſmall, ſo it is amongſt men, ch. 1. 14.

Q. How loathſome is tyranny and pride?

A. So loathſome that the very ſtones of the wall ſhall cry out againſt it, ch. 2. 11.

Qu. What did he propheſie ſhould be the end of the Caldeans?

A. Ruine and deſtruction.

Q. By whom?

A. By the Medes and Perſians, ch. 2. 8.

ZEPHANIAH.

Queſtion.

WHen propheſied Zephaniah?

A. In the daies of *Joſiah* King of Judah.

Q. How did he terrifie the wicked?

A. By foretelling them of their utter deſtruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By prophecying their return and happineſſe, and the revenge God would take upon their enemies.

HAGGAI.

Queſtion.

WHat are the three laſt Prophets?

A. Haggai, Zachary, Malachy?

Q. *VVhen were theſe three ſent?*

A. After the ſeventy years of captivity were expired.

Q. *For what cauſe?*

A. To comfort the people, and to encourage them to haſte to the building of the Temple.

Queſt. *VVere they ſlack in that buſineſſe then?*

A. Yes, preferring their own private gain, in toyling for wealth, and building themſelves faire houſes, before the glory of God.

Q. *VVhat was the reaſon?*

A. They had no reaſon at all; yet as corrupt men that never want policy to excuſe their vile diſpoſition, they pretended the time was not yet come, ch. 1. 2.

Q. *VVho reproved them?*

A. God firſt, and *Haggai* afterward.

Q. *How did God reprove them?*

A. By ſending a famine amongſt them.

Q. *How did the Prophet reprove them?*

A. By rebuking them in theſe words: Is it time for your ſelves to dwell in fie-

led

led houſes, and not to build the houſe of the Lord.

Q. *VVere they upoe this converted?*

A. Yes.

Queſt. *What was the ſigne of their repentance?*

A. Feare before the Lord, ch. 1. 12.

Q. *How did the Lord comfort them?*

A. Sent his Spirit unto them, ſaying, Bring wood and build this houſe, and I wil be favourable unto it, ch. 1. 8.

Qu. *VVho were the chiefe of the people in this worke?*

A. *Zerubbabel* the ſon of *Shealtiel*, and *Jehoſhuah* the ſonne of *Jehoſadak* the high Prieſt.

Qu. *VVhat was the promiſe of God unto them?*

A. That although his houſe ſeemed nothing like ſo ſumptuous and beautifull as that which *Solomon* built; yet if they would have patience, the time ſhould come, that he would make it farre more glorious.

Q. *How is that to be underſtood?*

A. Not of the materiall Temple built with wood and ſtone, but of the ſpirituall, which ſhould be erected by the coming of Chriſt, ch. 2. 9.

Q. *VVhat ſaith the Lord here of their ſacrifices?*

An.

A. That they were unclean.

Q. *How?*

A. Not in the things themſelves, but becauſe the perſons that offered them were unclean.

Q. *What learne we by that?*

A. Neither to offer prayer, nor thankſgiving to the Lord but with a pure heart; for the intent of the heart, and not the word of the mouth juſtifieth.

ZACHARIAH.

Queſtion.

WHoſe ſon was Zachariah?

A. The ſon of *Berachia.*

Q. *Why was he ſent?*

A. To inſtruct and comfort the people.

Q. *How did he inſtruct them?*

A. That they would avoid the wickedneſſe of their Fathers.

Q. *How did he comfort them?*

Anſw. By telling them God would be mercifull unto them, aſſiſt them in their worke, chap. 1. 16. Put back their enemies, chap. 1. 21. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midſt thereof, chap. 2. 5. And that *Zorubbabel* as he had begun, ſo ſhall he finiſh the Temple againſt all hinderances,

rances whatsoever, chap. 4. 9.

Q. *If they did serve the Lord, upon whom would he cast their afflictions?*

A. Upon their enemies.

Q. *How should their zeale to Gods service be manifested?*

A. By their works, chap. 1. 3.

Quest. *What should be their best clothing?*

A. Not silks, nor precious stones, but righteousnesse through Christ, ch. 3. 4.

Q. *What doth he propheſie of Christ?*

A. That he should be both King and Priest, by the crowns that were set upon the head of *Jehoshuah*, ch. 6. 11.

Q. *Why should those titles be attributed unto him?*

A. To signifie all power was given unto him, spirituall and temporall.

Quest. *In what sort was Christ promised to come?*

A. Humbly and in poverty, riding upon an Asse, ch 9. 9.

Q. *And why?*

A. Because the Prophets had set forth his Kingdome without majesty and pomp, yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Q. *But wherein was their error?*

A. In their grosse and earthly imaginations, having the eyes of their mindes fixt

t upon the transitory pompe of this orld, and not upon the true and spiritual ory of eternity.

Q. *After the Jews return, and re-edifying the Temple, were they at peace?*

A. No, they had many afflictions and mptations for the trial of their patience, d approving of their faith; only such as eleeved had the peace of conscience.

MALACHY.

Question.

WHat *is the first sin* Malachy *reproveth?*

A. Obstinate hypocrasie.

Q. *Wherein?*

A. In that the Jews were manifest offenders, and yet seemed to justifie themselves, ch. 1 6.

Q. *If we make God our Father, what doth he require of us?*

A. Honour.

Q. *If we make him our Lord, what?*

A. Feare, chap. 1.6.

Q. *What is the second sin* Malachy *reproveth?*

A. Carelesnes in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, ch. 1.8.

Qu

Q. *What was required in the Priest?*

A. A care in his heart to serve God a right, and his lips to be a treasure of knowledge to instruct the people, ch. 2. 1, 7.

Q. *What is the third sin that the Prophet reproveth?*

A. The marrying wives of a strange Religion.

Q. *What is the punishment of that sin?*

A. The Lord will cut him off that doth so, ch. 2. 11, 12.

Q. *What is the fourth sin?*

A. Breach of wedlock, ch. 2. 14.

Q. *What is the fifth?*

A. Their distrust, saying, It was in vain to serve God, seeing the proud prospered, and they were crost, ch. 3. 14, 15.

Q. *From whence proceedeth that sin?*

A. From want of patience, and submitting to Gods pleasure; for if they saw not Gods help ever present to defend them, they would straight way murmure, which was a signe also of ingratitude.

Q. *How?*

A. In that they forgot their former deliverance.

Q. *Who should be the next Prophet to succeed them?*

A. *John Baptist.*

Q. *Wherein should his office consist?*

A. In joyning the people together in one

one unity of faith, and pronouncing God's Judgements against such as should refuse to receive Christ, ch. 4. 5.

Q. *Who should be the last?*

A. Christ Jesus the true Son of righteousnesse, whose comfortable beams of mercy shine upon our souls to eternall happinesse.

Amen.

The Doctrine of the New Teſtament.

Except we abide in Chriſt, we can do no good things, Joh. 15. 4.

THE INDUCTION.

Queſtion.

W*Hat doth the New Teſtament include?*

A. The Goſpel.

Q. *What is the Goſpel?*

A A meſſage of glad tidings.

Q. *What doth it principally contain?*

A. The hiſtory of Chriſt.

Q. *Upon how many points ſtands the Hiſtory of Chriſt?*

A. Upon five.

Q. *Which be they?*

A Upon his birth, his life, his death, his Reſurrection, and Aſcenſion.

Q. *What doth his birth teach us?*

A. That he is the day-ſtarre of mercy, riſen to conduct us out of the darkneſſe of death,

death, and guide our feet into the way of peace, Luke 1.79.

Q. *What doth his life teach us?*

Anſ. All vertues requiſite for a true Chriſtian, he being the Way, the Truth, and the life, John 14.6.

Q. *What doth his death teach us?*

A. That our debt is paid, and the rigour of the Law ſatisfied, due to us for our ſin, wherein conſiſteth our full redemption, Mat.20.28. Gal.4.5. Heb.9.12.

Q. *What doth his reſurrection teach us?*

A. The conqueſt over death, ſinne and hell, wherein ſtandeth our juſtification, Rom.4.

Q. *What doth his aſcenſion teach us?*

A. That our paſſage into Paradiſe is by him onely made open, which before (through ſin) was ſhut againſt us, to the intent that where he is, we may alſo be, John 12.26. & 17.24.

Q. *What doth Chriſt require of us for all theſe benefits?*

A. Two things.

Q. *Which be they?*

A. Faith and obedience.

Q. *What is faith?*

A. An aſſured belief of all his words and deeds.

Q. *What is obedience?*

An. A conſtant endeavour to perform

all that he hath commanded, Mat. 28. 20.

Q. *How doth the old and new Teſtament agree?*

A. In this, that they both teach to know one God, embrace one faith, and erect one Church.

Q. *How do they differ?*

A. Foure manner of waies.

Q. *Which be they?*

A. Firſt, touching their publication: ſecondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their teachers.

Q. *How do they differ touching their publication?*

A. The Law was publiſht with terrour, the Goſpel with joy.

Queſt. *How do they differ touching their fruit?*

Anſ. The fruit of the Law is death, Deut. 27. 26. The fruit of the Goſpel life, John 17. 3.

Q. *How touching their ceremonies?*

A. In the Law, their Altar was made of ſtone: in the Goſpel our Altar is Chriſt Jeſus, Heb. 13. 10. In the Law they did ſacrifice calves: in the Goſpel our ſacrifice muſt be the calves of our lips, Prayer and Thankſgiving, Heb. 13. 15. In the Law they did circumcile the fore-skin: in the Goſpel we muſt circumciſe and cut off the lewd affections of our hearts, Rom. 2. 29.

In

In the Law their paſſeover was a Lamb of the flock, Exod. 12.3. In the Goſpel our Paſſeover is the Lamb Chriſt Jeſus, 1 Cor. 5.7. In the Law the Paſſeover was but the ſhadow of the thing: in the Goſpel our Paſſeover is the thing it ſelf.

Queſt. *How do they differ touching their teachers?*

A. The publiſher of the Law was man, *Moſes*; the Publiſher of the Goſpel, God and man, Chriſt. The teachers of the Law fore told the comming of Chriſt in the fleſh, Eſay 7. 14. The teachers of the Goſpel forerold his comming in glory, Matth. 24 30, 31. & 25.31. The teachers of the Law led forth the children of God to Canaan, Joſh. 12. 6. The teachers of the Goſpel direct them to heaven, Mat. 5.3. & 10. They delivered them from the hands of humane tyrants, Exod. 12.13. Jud. 16.30. Chriſt in the Goſpel ſets us free from the hands of the ſpirituall tyrant, the Devil, 1 Cor. 15.54.

Queſt. *How many are the writers of the Goſpel?*

A. Foure.

Q. Which be they?

A. Matthew, Marke, Luke, and *John.*

Queſt. *Is the ſubject of theſe holy writers all one?*

A. It is.

Q. *What method ſhall we then uſe, to draw particular points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole Hiſtory of Chriſt into foure parts, and every part into foure branches.

Q. *Content: What are the foure branches I ſhall diſpute with you upon in the Goſpel after* S. Matthew?

A. Theſe: Chriſt his Birth, his Perſecution, Baptiſme, and Election of his Apoſtles.

Doctrine out of the Goſpel after S. MATTHEW.

Queſtion.

WHat was Matthew *by profeſſion?*

A. A publican.

Q. *What were the publicans?*

A. Thoſe kinde of Jews, which in the name of the Romans did gather up the taxes & tallages impoſed upon the people.

Q. *How came he to be an Apoſtle?*

A. Chriſt called him as he was ſitting at the receipt of cuſtome; who preſently, notwithſtanding the ſcandals and bad reports which the Jews had given out of Chriſt, and that he himſelf was exceeding rich, left all and followed him.

Q. *What doth* Matthew *firſt ſet down?*

A.

Anſw. The comming of Chriſt into the world.

Q. *How is that?*

A. Two manner of waies.

Q. *Which be they?*

A. Once in the fleſh: many times in the ſpirit.

Q. *How comes he in ſpirit?*

A. Two manner of waies: by grace to inſpire us, as when the Spirit of God fell upon the 70. Elders, Num. 11. 25, 26. and upon the Apoſtles, Act. 2. 3, 4. Or by faith to aſſure us as S. *Paul* ſaith, the ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God, Rom 8. 15, 16.

Q. *By what example do we learne Chriſts coming in the ſpirit?*

A. By the example of Gods appearance to *Elijah.*

Q. *How was that?*

A. Firſt came a mighty winde and tare the rocks, but God was not there, then roſe an earth quake, but God was not there: then came a fire, but God was not there: at laſt came a ſoft and ſtill winde, and God was there, 1 Kin. 19. 11, 12.

Q. *Doth Chriſts ſpirit after the ſame manner deſcend into us?*

A. Yes.

Q. *How?*

Anſw. Firſt, there comes the breath of

his threatning voice to breake our ſtony hearts: then an Earthquake, that is, a trembling at his judgements; thirdly, a fire to try if we repent aright; laſt of all, a ſoft voice of happy tidings, which is the Lamb Chriſt Jeſus.

Queſt. *How was his coming in the fleſh?*

A. He was conceived by the Holy Ghoſt, and born of the Virgine *Mary*, Matthew 1.18.

Q. *Is this all the time he ſhall come in the fleſh?*

A. No, he ſhall come at the latter day.

Q. *In what manner?*

A. With power and great glory, chap. 24.30.

Q. *What to do?*

A. To judge the world with righteouſneſſe, and the people with equity; that is, to give to every one according to their deeds, Mat. 16.27.

Queſt. *Why did Chriſt take upon him our fleſh?*

A. To ſatisfie for our ſins.

Q. *How?*

A. In ſuffering underneath the juſtice of God what we had deſerved.

Q. *What was the fifth evil that Chriſt ſuffered?*

A Perſecution.

Q. *When?* A

A. As ſoon as he was born.

Q. *By whom?*

A. By *Herod* King of the Jews.

Q. *What learn we by that?*

A. That a Chriſtian life in this world, from the day of our birth to the houre of our death, is nothing but croſſes and afflictions.

Q. *How came* Herod *to be King?*

Anſw. He bought it of *Cæſar* for a great ſum of money.

Queſt. *How did he behave himſelf in the King ſome?*

Anſ. Like a bloody Tyrant, he ſlew all that were of the lineage of King *David*, and burnt their pedigrees, becauſe he feared to be driven from his ſeat and authority, by one which he heard ſhould ſpring of that family, and therefore likewiſe he ſlew his ſiſter, and her husband that was a Jew, and put to death his own Son which he had begot upon a Jewiſh woman.

Q. *How long was it ere he could ſeat himſelf in the Kingdome?*

An. Thirty yeers, continually making war upon the Jews: ſo hard did they endure the government of a ſtranger.

Q. *Why was Jeruſalem troubled when news was brought of the birth of a new King, which was Chriſt, knowing they were weary of the Government of* Herod?

Anſ. Firſt, to flatter him; becauſe they would ſeem to be affected as he was, for he was greatly troubled, Mat. 2. 3.. And ſecondly, becauſe they feared there would ariſe a new occaſion of blood-ſhed, by the contention of the two Kings.

Q. *What was the end of* Herods *malice towards Chriſt?*

A. As it is of all perſecution of Gods people, his own ruine, for Chriſt was delivered from his rage, Mat. 2. 13.

Q. *Did his rage ſo end?*

A. No: when he ſaw himſelf mocked of the Wiſe-men that promiſed to bring him word where Chriſt was, he moſt cruelly ſlaughtered all the young Children of Bethlehem and the Coaſts thereabout, thinking ſo to be ſure of his deſtruction, Mat. 2. 1.

Q. *What do we learn by the maſſacre of ſo many innocents, Chriſt onely reſerved?*

A That tyranny may deſtroy the body of religion, but not the ſoule.

Q. *Was this no fault of the Wiſe-men, to break promiſe with* Herod?

A. No: it is lawfull to break promiſe in any thing, wherein the honour and ſervice of God may be hindred.

Q. *How was Chriſt preſerved?*

A. By flight into Egypt.

Queſt. *VVhy did Chriſt, being God, give*

place

place to the fury of Herod?

A. To shew that it was lawfull for us to flie from persecution, and save our lives, so it may be done without scandall to the Gospel, Mat 10.23.

Q. *Why did he flie into Egypt, rather than into any other Country?*

A. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Hosea: Out of Egypt have I called my Son:* and secondly, to shew that he would forsake the Jews for their ingratitude, and receive the Gentiles.

Quest. *Wherein consisted their ingratitude?*

A. In stoning the Prophets and men of God, which were sent unto them for their souls health, Mat. 23.37.

Q. *How do b Christ propheſie their ingratitude should be punished?*

A. By threatning upon them a spirituall and corporall plague.

Q. *What was their spirituall plague?*

A Famine of the Word, and scarcity of teachers.

Q. *What was their corporall plague?*

Ans. Ruine of their City, desolation of their Temple, and a generall dissipation and scattering of their whole nation, at whose hand shall be required the blood of all the Saints, from *Abel* to *Zachariah*,

the

the Son of *Barachia*, whom they ſlew between the Temple and the Altar.

Q. *How many were the benefits of God beſtowed upon the Jews?*

A. Innumerable, but theſe eſpecially; he ſaved *Noah* from the flood, *Abraham* from the Caldeans; he brought them afterward out of Egypt through the Red Sea; he fed them in the wilderneſſe with meat from heaven, and water from the Rock: forty yeers ſpace their garments never waxed old; he led them dry over Jordan; he gave them poſſeſſion of one and thirty Kingdomes; hee inſtructed them in his true ſervice; he built them a Temple; he ſupplied them daily with Prophets to be their guides: and finally, ſent his onely begotten Sonne amongſt them, to be a Phyſician both of their bodies and ſouls, whom they moſt cruelly put to death.

Q. *Who did firſt make known the birth of Chriſt?*

A. A Star, Mat. 2. 2.

Q. *How did the Star differ from other Stars?*

A. In three reſpects: Firſt, as touching the place, being lower fixed then other Stars: Secondly, as touching the motion, moving directly forward, and not circularly; and thirdly, as touching

ing the time, it shone as well by day as by night.

Q. *To whom did the Star appear?*

A. To the Wise men of the East, to conduct them where Christ was born.

Q. *What is signified by that Star?*

A. The Spirit of God which must illuminate our hearts, or we shall never finde the way unto Christ.

Q. *When the Wise-men found Christ, what did they?*

An. As men must do when they have once got a knowledge of him.

Q. *What is that?*

A. Acknowledge our love and service to him by our eternall oblations.

Q. *What were their oblations?*

A. Gold, Frankincense, and Myrrhe: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrhe, as he was a Prophet, Mat. 2 11.

Quest. *But in stead of these three things, what do we Christians learne to offer unto him?*

A. For Gold, purity of life: For Frankincense, prayer and thanks-giving; and for Myrrhe, patience in adversity.

Qu. *In the eleventh Chapter of this Gospel, Christ saith, I thank thee, Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it*

unto

unto babes; yet here he saith, the wise-men came to worship him: what difference is there betwixt the wise-men he speaketh of there, and these men joined here?

Ans. By the Wise-men there he understandeth such as arrogantly depend upon their own knowledge, and measure all things by humane reason: By Wise men in this place, he understands such Wise-men as in things that belong to the honour of God, and our justification, reject the power and wisdom of man, and cleave onely to the grace of God through Christ, and sincerity of his Word. In which sense they are also called babes, Mat. 11.25.

Queſt. *In profession of Christ what comfort have we?*

A. A threefold comfort, first, we know he is our Lord, and can, and will defend us from all our enemies, Mat. 28.18,20. Secondly, he is our teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician, to call us unto him, to comfort and heale our afflicted consciences, Mat. 11.28.

Q. *Where is the end of the old Testament, and beginning of the New?*

A. In the Baptisme of Christ; for by that God doth as it were point unto us and shew that he is the true Messias and Saviour of the world.

Q. *By what ſigne?*

A. By the viſible appearance of the holy Ghoſt, and the voice that was heard, This is my dearly beloved Son, in whom I am well pleaſed, Mat. 3. 17.

Q. *How many things are required in Baptiſme?*

A. Three: the viſible Element (which is water) the Word, and a promiſe of Grace.

Queſt. *What was the difference between the Baptiſme of* John, *and the Baptiſme of* Chriſt?

A. *John* did baptiſe with water to repentance: but *Chriſt* did baptiſe with fire, that is, by the holy Spirit, working in our hearts to the remiſſion of ſins.

Q. *Why is* John *ſaid to prepare the way of the Lord?*

A. Becauſe his doctrine was repentance, and no man can come unto Chriſt except he firſt confeſſe the damnable ſtate he is in through ſin, and be heartily ſorry for the ſame, faithfully beleeving onely by the merits of Chriſt to be delivered from thence.

Queſt. *Whom did Chriſt firſt call to his ſervice?*

A. Poor Fiſhermen.

Q. *What do we learn by their calling?*

A. Two things.

Q

Q. *Which be they?*

A. First, an example of charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and pillers of his Church Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, Mat. 4. 22.

Q. *How did they follow him?*

Answ. Not as many Christians now adaies do, in outward shew, and seeming holinesse, but with that resolution that they willingly underwent poverty, scorne, slander, and death it self, to shew themselves worthy schollars of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet we come not.

Q. *How led Christ his Disciples?*

A. Two manner of waies, bodily and spiritually.

Q. *How did he lead them bodily?*

A. By inuring his body to travell by sea, by land, in city, field, mountain, and valley, for the publishing of the Gospel, and work of their salvation.

Q. *How did he lead them spiritually?*

Answ. By manifesting unto them great signes and arguments of humility, patience,

ence, love, fortitude, and all other vertues of the minde: so that what he was, such he would have them, and all that insist upon his holy name, to be.

Q. *Why did not Christ chuse his disciples amongst the mighty, learned, and rich men of the world?*

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich entralled with covetousnesse.

Q. *Was there none of this sort came when Christ called them?*

A. Yes, but they were but few: as o rich men, *Zacheus* and *Matthew*; of Gentlemen the Centurion, and *Joseph* of Arimathea; and of the learned, *Nicodemus*, *Gamaliel*, and *Saul*.

Quest. *Did these men leave all and follow Christ?*

A They did.

Quest. *How then had* Matthew *a house to banquet Christ in afterwar l?*

Answ. To forsake all, is understood, not clean to depart from all which they had, but to make no reckoning of their goods, otherwise then might serve to the glory of God, and the relief of his poore distressed members.

Q. *Why doth Christ call his Apostles and Ministers the salt of the earth?*

A.

A. Because as the property of salt is to bite, purge, and preserve, so their doctrine ought to testifie, reprove, and instruct.

Quest. *Why are they called the light of the world?*

A. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Q. *What is the end thereof?*

A. The glory of God.

Quest. *Is it not then enough for them to preach the Gospel openly, and with boldnesse of heart?*

A. No: they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Quest. *In how many things consisteth the testimony of a good life?*

A. In three.

Q. *Which be they?*

A. In holinesse, which belongeth to God; in righteousnesse, which belongeth to our neighbour, and in soberness, that belongeth to our selves.

Quest. *For how many causes are we bound to serve God?*

A. For three causes; *Jure creationis*, because he created us; *Jure redemptionis*, because he redeemed us, and *Jure amoris*, because he loved us.

Doctrine

Doctrine out of the Gospel after MARKE.

Question.

VHat was Marke.

A. A disciple of *Peters*, of whom he had learned the Acts of Christ.

Q. *What are the branches to be handled in this Gospel?*

A. The tempting of Christ, his fasting, prayer, and miracles.

Q. *VVhen was Christ tempted?*

A. As soon as he had received baptism; whereby we learn, that the Spirit of God begins no sooner to work, but is as soone mist and over-thwarted by the spirit of the Devil, ch. 1. 12.

Q. *What is the difference betweene these two spirits?*

A. The Spirit of God is loving, gentle, meek, not forcing, not threatning: the spirit of the Devil is subtile, cruell, false and full of terrour. Between these two spirits, the spirit of man is continually tossed; the one working to our salvation, the other to our damnation.

Q. *VVho did tempt Christ?*

A Two sorts of creatures.

Q. *VVhich be they?*

A. The Devil, and the Jews.

Qu.

Q. *From whence fetcheth the Devil h*
argument wherewith he tempteth ?

Answ. From three things : either fro
the wit and reason of man, the custome
of the world, or from the corruption an
wresting of the Scriptures, as in this plac
appears.

Q. *What doth the Devil tempt unto ?*

A. Sin.

Q. *What is the nature of sin ?*

A. To destroy.

Q. *What follows sin ?*

A. A twofold judgement : the one in
ward as torment of conscience, and de
cay of gifts : the other outward, as co
tempt and reproach of the world.

Quest. *How many kinds of temptati*
are there ?

A. Two.

Q. *Which be they ?*

A. Bad, which proceed from the Dev
and his instruments, and good, which pro
ceed from God.

Q. *How doth God use to tempt ?*

A. Two manner of waies : by trials o
the right hand, and by trials on the left.

Q. *How doth he tempt us by triall on th*
right hand ?

A. By offering us temporall blessing
as wealth, promotion, and such like, t
see if we will take hold of them justly, o
afte

ter an indirect and sinfull manner. Or by bestowing upon us temporall blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almners.

Q. *How doth he tempt us by trials on the left hand?*

Ans. By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals, and injuries are offered to prove our constancy, patience, and love.

Q. *How did the Jews tempt Christ?*

A. By frivilous questions to entrap his life, as, whether it was lawfull to give tribute to *Cæsar* or no, ch. 12. 14.

Q. *What is our comfort in temptation?*

A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did unto our Saviour, chap. 1. 13.

Quest. *VVhy doth God suffer us to be tempted?*

A. For five especiall reasons.

Q. *Which be they?*

A. First, to try whether we be faithfull: Secondly, to make us seeke unto him for help: Thirdly, the better to manifest his power and love in delivering us: Fourthly, to create in our heart a than-

thankfulneſſe for our deliverance; and fifthly, that we may be made like unto our Saviour Chriſt.

Q. *Is it in the Devils power to tempt us when he pleaſeth?*

A. No, he cannot do it: by the example where the unclean ſpirit which Chriſt had caſt out of the man in the Country of the Gadarens, who could not enter ſo much as into the herde of Swine, before he had asked leave of Chriſt, chapter 5. 13.

Q. *What doth this infer?*

A. That we ought alwaies to pray that we be not led into evil temptation.

Q. *After Chriſt was delivered from the temptations of the Devil, what did he?*

A. As we ought to do in the like caſe, more cheerfully endeavoured to perform the will of his Father.

Q. *What may we therefore liken the temptations of the Devil unto?*

A. A blow or wound, which diſmayes not the good Chriſtian, but rather ſtirs him up more forcibly to withſtand the aſſault of his enemy.

Q. *What opportunity did the Devil watch to tempt Chriſt?*

A. When he was alone in the wilderneſſe, and oppreſt with long faſting.

Q. *How long had he faſted?*

A.

A. Forty daies and forty nights.

Q. *What company had he?*

A. None, but wilde beasts.

Q. *What may we understand by this wildernesse?*

A. The world.

Q. *What by the wilde beasts?*

Ans. The inward and outward dangers thereof.

Q. *Inward dangers of what?*

A. Of ones own rude and untamed affections.

Q. *Outward dangers of what?*

A. Of the vanities whereby we continually fall.

Qu. *What is a good remedy against these dangers?*

A. Fasting; and not, as some suppose, forty daies, but so long as we live in the wilderneſſe of this wicked world.

Q. *What is fasting?*

A Sobriety of life.

Quest. *How many kinds of fastings are there?*

A. Two.

Q. *Which be they?*

A. Corporall, which is a refraining from meat; and spirituall, which is an abstaining from sin.

Q. *When are we truly said to fast?*

Answ. When we keep our eyes from looking

looking after vanities, our tongue from curſing, ſwearing, and evil ſpeaking, our hearts from meditating miſchief, our hands from practiſing unlawfull actions, and our feet from treading in the way of ſcorners.

Q. *What is the true property of faſting?*

A. It muſt not be done for vaine glory, but to mortifie the body, but it may be in ſubjection to the ſpirit, and to the intent we may have the more Proviſion for the relieving of the poore.

Queſt. *What are the effects that follow faſting?*

A. Health, perfection of memory, ſharpneſſe of wit, long life, and happineſſe of ſoule.

Q. *What is the oppoſite of faſting?*

A. Intemperance.

Q. *What is intemperance?*

A. An over flowing of voluptuouſneſs againſt reaſon, and the health of the ſoule, ſeeking no other contentation, but the delight of the ſenſes.

Q. *What are the effects that follow it?*

A. Diſorder, impudency, unſeemlineſſe, negligence, imbecility of body, and deſtruction of ſoul.

Q. *Wherein conſiſts intemperance?*

A. In ſumptuous feaſting.

Qu. *Is it not tolerable for Chriſtians to feaſt?* *A.*

A. Yes, if it be done with moderation and thanksgiving, as it appears by the example of *Matthew*, who feasted our Saviour Christ, ch. 2. 15.

Q. *Whom must we feast?*

A. Not our rich neighbours, lest they bid us again, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luke 14. 12, 13.

Q. *May not a man both feast and fast at one instant?*

A. Yes, so in the midst of his delicates he be able to temper his affections.

Q. *What must be joyned to fasting, to make it acceptable?*

A Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty sorrow for sin, with a firme resolution never to offend again; so that it is not enough to be grieved for our sin, except we likewise amend.

Q. *Give an instance?*

An. It is our Saviours words, Repent and amend, for the Kingdome of God is at hand.

Q. *What goes before repentance?*

A. Admonition.

Q. *What followeth?*

A. Forgiveneſſe.

Q. *Who hath the power to forgive?*

A. Christ the Son of God, ch.2.10.

Q. *When hath he power to forgive?*

An. Whensoever we call upon him by faith, as by the example of the blinde man, chap.10.

Q. *What doth this readineſſe to forgive infer?*

A. Imitation in us to do the like one for another.

Q. *Why?*

Anſw. Becauſe except we forgive one another, we ſhall not be forgiven of our Father which is in heaven, ch.11.26.

Q. *How many circumſtances as touching our ſelvs are to be conſidered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. Firſt, who it is that muſt forgive; every one, as well the King as the Subject; ſecondly, what is to be forgiven, not onely ſleight offences but capitall wrongs, whether ſudden or premeditate; thirdly, whom they be we muſt forgive, namely, our chriſtian brethren; fourthly, how often, not ſeven times onely, but ſeventy times ſeven; fifthly, in what ſort, not feignedly, but from the heart; ſixthly, when; not at the Altar onely, and when we pray, but at al times when our brethren ſhall ſeeme to offend.

Q. *In how many points conſiſteth forgiveneſſe?*

A.

A. In foure.

Q. *Which be they?*

A. Connivere, to wink at our brothers offence; *condonare,* to pardon the quality of the offence; *remittere,* to with-hold the punishment; and *indulgere,* to take into favour again.

Qu. *But if the offence be such as we must needs reprove our brother, how must it be done?*

A. Mildly, lovingly, secretly, and guiltlesse our selves of what we reprove him for; freely, and without feare, upon a true and just occasion, and at a fit time.

Q. *To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?*

A. To five things.

Q. *Which be they?*

An. To the lamp in the temple, which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, but sees not it self. 3. To *Noahs* workmen, that built an Ark to save *Noah,* and were drowned themselves. 4. To such a one as cloaths every one and goes naked himself. 5. To *Esau,* that was a Forrester, lived alwaies abroad, and therefore did lose the blessing at home.

Q. *What is the gate that opens to forgivenesse before God?*

A. Prayer,

Q. *What is prayer?*

An. A calling upon God in the time of trouble.

Queſt. *How many ſorts of prayer are there?*

Anſ. Two: mentall, conſiſting in the heart, without utterance from the tongue; and vocall, conceived in the heart, and pronounced by the tongue.

Q. *How many are the eſpeciall properties of prayer?*

A. Foure.

Q. *Which be they?*

A. It muſt be ſecret, without oſtentation, zealous, without doubting to obtain, brief, without much babling, and conſtant, without intermiſſion, ch. 11. 24.

Q. *How many reaſons are there to prove the goodneſſe of prayer?*

A. Six.

Q. *Which be they?*

A. Firſt, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh us like the angels in heaven. Fourthly, it is as incenſe in the noſtrils of God. Fifthly, it doth more good then Almes-deeds, for by our Almes we help but a few, but by Prayer we may profit thouſands. Sixthly, it is a victorious thing, for it overcommeth

meth GOD, which overcometh all things.

Q. *VVhen muſt we pray?*

A. At all times.

Q. *VVhy?*

A. Becauſe we know not when the Lord will call us to judgement, ch 13.33.

Q. *VVhat is an enemy to prayer?*

A. Drowſineſſe, and therefore our Saviour hath ſaid, Watch and pray?

Q. *How muſt our minds be diſpoſed when we pray?*

A. To be in charity with all.

Q. *VVhat may encourage us to pray?*

A. The faithfull promiſe of the Lord, that he will heare us, Aske and ye ſhall have; knock, and it ſhall be opened unto you.

Q. *How was prayer effectuall in Chriſt?*

A. By prayer he wrought ſome of his Miracles, as appeareth, ch.9.29.

Q. *VVhat is a miracle?*

Anſw. An act exceeding the courſe of nature.

Q. *Why was it requiſite that Chriſt ſhould work miracles?*

A. To prove himſelf both God and Man, and conſequently the true Meſſias and Saviour of the world.

Q. *To ſave, how many waies may it be underſtood?*

A. Two manner of waies; firſt, in preſerving and giving temporall bleſſings to all, and ſecondly, in redeeming of ſome, by giving eternall happineſſe to the elect.

Q. *What are the miracles of Chriſt?*

A. Giving light to the blinde, ſtrength to the lame, health to the ſick, walking upon the waters, and raiſing of the dead, &c.

Q. *In this reſpect what is Chriſt called?*

A. A Phyſician.

Queſt. *How doth he differ from other Phyſicians?*

Anſw. As wrought by his own power, he looked not for reward, and he ſcorned not to handle and touch his ſick patients, notwithſtanding the contagion of their diſeaſes.

Doctrine out of the Goſpel after S. LUKE.

Queſtion.

WHat *was* Luke?

A. A Phyſitian of Antioch, and a companion with *Paul* in his travails.

Q. *Did he write the Goſpel as an eye witneſſe of the ſame?*

Anſ. No, but as he had heard from *Paul* and others.

Queſt. *What are the points from whence we muſt derive our arguments in this Goſpel.*

A. The preaching of Chriſt, the ſlanders which he ſuffered for the ſame, his apprehenſion and examination.

Q. *When began Chriſt to preach?*

A. At twelve yeers old, when his parents found him diſputing with the Doctors in the Temple, ch 2. 46.

Q. *How ſhall we know a Preacher?*

A. By his fruits.

Q. *Which be they?*

An. His doctrine, if it be of God, and his converſation, if it be according to his doctrine.

Queſt. *How many things are required in a Preacher?*

Anſw. Six things: to preach, to exhort, to pray, to praiſe, to reprove, and to encourage.

Q. *What is it to exhort?*

Anſw. To remember the hearers of the Word, what they have heard, and to be ſerious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Q. *What are the fruits of a good life?*

A. Deeds of charity, done to the honour of God, and good of our neighbour.

Q. *To what end are they available?*

A. To ſhew how neer, or how far off we are from Chriſt; for he that finds by the diſpoſition of his heart that he willeth well to all men, not onely his friends but his enemies, hath a ſure teſtimony that God doth dwell in him; whereas contrariwiſe, he that feeleth not the heat of charity in his heart, may think aſſuredly God is far from him.

Q. Are we then juſtified by works?

A. Yes, before men, but by faith before God.

Q. What is it to pray?

A. To deſire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. What is it to praiſe?

A. To give God thanks for them when they are ſeen to profit.

Q. What is it to reprove?

A. To enveigh againſt their ſins, laying before them the Judgements of God.

Q. What is it to encourage?

A. To give boldneſſe to the penitent, aſſuring them of mercy.

Q. What is required in the hearers?

A. Five things: Firſt, diligent attention, not to have their minds carried away in time of preaching through vanities; Secondly, meditation, to ruminate upon uch good leſſons as they have heard, Thirdly,

thirdly, application to expreſſe it in the manner of their life. fourthly, prayer for the continuance of Gods Spirit upon their Teachers: and fifthly, thankſgiving for the light of the Goſpel.

Queſt. *After what method doth Chriſt teach?*

Anſw. Sometimes by Parables and Similitudes, and ſomtimes more plainly and familiarly.

Q. *VVhy did he teach by parables?*

Anſw. Becauſe the unbeleeving Jews might heare and not underſtand, chapter 8.10.

Q. *VVhat is a parable?*

A. A diſcourſe containing one thing in words, and another in ſenſe.

Q. *VVhat vices doth Chriſt reprove?*

A. All.

Q. *How doth he reprove ambition?*

A. By ſaying to the Apoſtles, He that ſeemeth leaſt among you, the ſame ſhall be great, chap. 9 48.

Q. *How Pride?*

A. He that exalteth himſelf ſhall be brought low, and he that humbleth himſelf ſhall be exalted, ch. 8. 14.

Queſt. *How revenge?*

A. When *James* and *John* ſaw the Samaritans would not receive Chriſt, they wiſhed him to call for fire from Hea-

ved to consume them: but Christ rebuked them, saying, Ye wot not of what spirit ye are: I come not to destroy, but to save, ch.9.55,56.

Quest. *How inconstancy or falling from the truth?*

A. No man having put his hand to the Plough, and looking back, is apt for the Kingdome of God, ch.9.62.

Quest. *How neglecting the word when it is preached, and not bringing forth fruits of repentance?*

A. It shall be easier for Tyre and Sidon in the day of judgement, then for such men, ch.10.14.

Q. *How worldly carefulnesse?*

A. By the parable of the rich man that built his barns wide, and laid up goods for many yeers, and said to his Soul, Now take thy rest: when presently God pronounced unto him, Thou foole, this night shall thy soul be taken from thee, chap. 12.16,20.

Q. *How else?*

A. By the example of the Ravens and Lilies of the field, which neither sowe nor reap, yet God feeds them: and the Lilies are cloathed with greater royalty then *Solomon*, ch.12.24,27.

Q. *By what reason did Christ confute the folly of worldly minded men?*

A.

A. By an argument *à minore ad majus*: by saying, Which of you by taking thought, can adde to his stature one cubit: if ye be not able to do the lesse, how will ye performe the greater, ch. 12. 25, 26.

Q. *What must be our care?*

Ans. Not for trash of this world, but to lay up treasure in heaven, where neither thief approacheth, nor rust can corrupt, ch. 12. 33.

Q. *How reproveth Christ rash judgment, as when we do condemn such upon whom God executeth his judgements, to be greater sinners then we our selves are?*

An. By telling us, that except we repent, we shall all likewise perish, ch. 13. 3.

Q. *Why?*

Ans. Because whosoever hath deserved worst, we (if God should enter into judgement with us) have deserved as bad as they.

Qu. *How doth he reprove the trust in our own merits?*

A. By saying, when we have done all that we can, we are still unprofitable servants, because we can do nothing but that which is our duty to do, ch. 17. 10.

Q. *Whom doth Christ pronounce blessed?*

A. The peacemaker, the poor in spirit, the sorrowfull, but they shall rejoyce; the persecuted, for great shall be their reward in heaven, Mat. 5. 12.

Q.

Q. *Wherein doth blessednesse consist?*

A. Not in honour, for then *Pharaoh* had been blessed: nor in wit, for then *Achitophel* had been blessed: nor in wealth, for then *Achab* had been blessed: but in the feare of the Lord.

Q. *How is this feare preserved?*

Answer. By having a care to the Commandments.

Qu. *Wherein consisteth this performance of the commandments?*

Answ. Not only in bridling the hands, but in refraining the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Quest. *How doth Christ threaten the cruell?*

A. He that in anger calleth his brother foole, shall be in danger of hell fire, Mat.5.22.

Q. *To what a strict reckoning will he call the lascivious?*

A. Whosoever looketh on a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat.5.28.

Q. *Is it lawfull for a man to put away his wife?*

A. No, except it be for fornication, Mat.5.32.

Q.

Q. *VVhat oaths muſt we uſe in our private communication?*

A. Yea, yea: and nay, nay: for whatſoever is more then that, cometh of evil.

Q. *By what may we ſwear?*

A. Neither by heaven, for it is the throne of God, nor by earth, becauſe it is his footſtoole.

Q. *May we not ſweare at all?*

A. Yes, before a Magiſtrate, for the confirmation of a truth, but not otherwiſe.

Q. *What is an Oath?*

A. A calling of God to witneſſe, that what we ſwear is true, or to be revenged on us if we lie.

Q. *May we that are humane creatures be revenged one upon another?*

A. No.

Q. *Why?*

A. Becauſe Chriſt hath ſaid, Bleſſe them that curſe you; do good to them that hate you, ch. 6. 28.

Qu. *By what reaſon doth Chriſt binde us hereunto?*

A. By an argument taken from the nature of God, who is ſo gracious and loving unto man-kinde, as he maketh the Sun to riſe, and the rain to fall upon the juſt and unjuſt, Mat. 5. 45.

Q. *VVho is juſt?*

A. Not any man: for the that ſaith he hath

hath no sin is a liar, and there is no truth in him.

Q. *How many sorts of sinners are there?*

A. Three.

Q. *Which be they?*

A. The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharaoh, Judas, &c.* The second are such as before God are very impious, yet to themselves and the World would seeme righteous: and of this sort are the Pharisees and hypocrites. The third is of those that in the sight of God and the world are sinners, but because they acknowledg their sins, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalene, Zacheus,* and the thief upon the crosse.

Q. *What is a spirituall note to know a repentant sinner by?*

A. Vigilance, that when the Lord commeth, he be not fonnd an unprofitable servant.

Q. *Who are called profitable servants?*

A. Such as with care perform the will of their master.

Quest. *Who are called unprofitable Servants?*

Answ. First, such as are Magistrates, and abuse their authority to the hurt of such

as are under them: Secondly, ſuch as are under the degree of Subjects, and neglect their calling, or deprave it by their wicked practice: Thirdly, rich men, that help not the neceſſities of the poore; Fourthly, the wiſe and learned, that ſuffer the ignorant to go aſtray for want of their good counſel and inſtruction.

Qu. *For all theſe good inſtructions which Chriſt gave unto the Jews, how did they reward him?*

A. With ſlander and reproach, ſaying, that he did blaſpheme, and caſt forth devils by the name of *Beelzebub* the prince of devils, ch. 6. 11. & 11. 15.

Q. *What is blaſphemy?*

A. To detract from the power of the holy Ghoſt.

Queſt. *Was it ſufficient to allay the malice of the Jews, to ſay Chriſt was a blaſphemer?*

A. No, the condition of envious men is ſuch, as when they have done what diſgrace they can in words, they practiſe deeds for the overthrow of them they hate.

Queſt. *How did they practiſe Chriſts overthrow?*

A. By hiring *Judas* to betray him unto them.

Q. *What do we learn by this, that amongſt the twelve one was a traytor?*

A.

A. That even amongſt the ſmalleſt number of Gods Elect, there the Devill hath his inſtruments.

Queſt. *For what did* Judas *betray his Maſter?*

A. For money, as many do their ſouls, ch. 22. 6.

Qu. *What was the laſt memorable thing that Chriſt did before his betraying?*

A. The inſtitution of the Sacrament of his body and blood.

Q. *Of how many things doth this Sacrament conſiſt?*

A. Of two.

Q. *Which be they?*

A. The viſible ſubſtance, which is Bread and Wine; and the inviſible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Q. *How many things are required for the worthy receiving thereof?*

A. Foure.

Q. *Which be they?*

A. Knowledge, to diſcerne the difference betwixt this holy Ordinance and other Ceremonies; Faith, to beleeve that Chriſt died for us; Repentance, to be ſorry for our ſins; and Charity to forgive our brethren.

Queſt. *Is it not enough then to remember Chriſt by meditation, reading and hearing?*

A.

A. No, except we do likewiſe actually receive his body and blood in the Sacrament.

Q. *What two things did Chriſt uſe in offering his body upon the Croſſe?*

A. A breaking of his body, and a drawing forth of his blood.

Q. *What muſt our breaking be?*

A. A contrition of heart for our ſins, and breaking of bread in the way of charity.

Q. *What muſt our pouring forth be?*

A. Tears of repentance, and tears of compaſſion.

Q. *How do we receive Chriſt in the Sacrament?*

A. Spiritually.

Q. *What place muſt we prepare for him?*

Anſw. An upper roome in the boſome, an inward room in the heart, a large room to receive his retinue, a faire room hung with the tapeſtry of righteouſneſſe, a ſweet room deckt with the flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeale, and bed of peace.

Q. *What muſt be his diet?*

A. Prayer and thankſgiving.

Q. *Who his attendants?*

A. Faith, Hope, and Charity.

Qu. *How ſhall a man know whether he hath*

hath received Christ or not?

A. If he finde that he doth not onely hear his word, but bring forth the fruits of good doctrine; and therefore a good Christian is compared unto a Tree.

Q. *Why?*

A. Because he hath a root, which is hope; a heart, which is faith; a back, which is Charity; branches, which are spirituall vertues; greene leaves, which are good words; and fruit, which is good works.

Q. *How was Christ apprehended?*

A. With Bills and Staves.

Q. *How did they use him?*

A Buffered him, and set a Crowne of thorns upon his head.

Quest. *Whither did they bring him to be examined?*

A. To the high Priest first, then to *Pilate*, and afterward to *Herod*.

Q. *What were these men?*

A. Chief Magistrates, but very wicked.

Q. *What are godly Magistrates called?*

A. Gods.

Q. *Why?*

A. Because they execute the judgment of God upon the offendors.

Q. *What was a note of a bad Magistrate in* Pilate?

A. This, that although he knew Christ to be innocent, yet because of the opinion of

of the people, rather then he would purchase their displeasure, he delivered him over to their will, ch 23.25.

Q. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

A Upon the disgrace and downfall of the godly, as appears by *Herod* and *Pilate*, who having been long enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospel after S. JOHN.

Question.

WHat was John?

A. An Apostle, and the entirely beloved of Christ, ch. 13.23.

Q. *How did he write the Gospel?*

A. As both an eye-witnesse, and an ear-witnesse of that which Christ had said and done.

Quest. *What follows in this place to be handled?*

A. These foure branches: the conviction of Christ, his execution, resurrection, and ascension.

Q. *Were not the Jews satisfied with the imprisonment of Christ?*

A. No, they thought likewise to put him to death.

Qu.

Queſt. *Why did they purſue him with ſuch hatred, having done ſo many good deeds among them?*

A. Upon the ſame reaſon that vice purſues vertue, iniquity godlineſſe, falſhood truth, and darkneſſe light.

Q. *How were they blinded?*

A. By rage of their own affections.

Q. *What are the affections like?*

A. Like whirle-winds, when they have once gotten the upper hand over reaſon, as appeareth by the Jews, that would hear nothing, but cried, Crucifie him, Crucifie him, ch.19.15.

Q. *What did they object againſt him?*

A. That he did ſeduce the people, blaſpheme, was not *Cæſars* friend, and worſe than *Barabbas* a thief.

Queſt. *How did they ſay he ſeduced the people?*

A. By falſe doctrine, in not attributing righteouſneſſe to the Law, ch.5.16.

Q. *How blaſpheme?*

A. In calling himſelf the Son of God, ch.10.36.

Q. *How not to be* Cæſars *friend?*

A. In making himſelf a King, ch.19.12.

Q. *How worſe than* Barabbas?

A. In that they thought a blaſphemer worſe then a thief.

Q. *VVhat kinde of thief was* Barabbas?

A.

A. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Q. How many sorts of such theeves are there.

A. Three.

Q. Which be they?

A. First, such as corrupt the minds of others by their lewd examples, hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the souls of the hearers are robbed of eternall blisse. Thirdly, such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. How many kinds of corporall theeves are there?

A Two.

Q. Which be they?

A. Domesticall and Forraigne.

Q. Whom call you domesticall theeves?

A. Such as purloyn from their Masters, Parents, Husbands, Wives or friends; or negligently suffer them to incur any losse or detriment which they might prevent.

Q. Whom call you forraigne theeves?

Answ. All such as rob their neighbours, either by false weights and measures, bad wares, or subtill practises; all Lawyers that make good causes bad, or bad good; all debtors that never think to pay, and all creditors

creditors that triumph over the bodies of their poore debtors by impriſonment, or any other kinde of oppreſſion.

Q. *How did Chriſt confute the obiection of the Jews?*

A. Firſt, by ſaying he was the Way, the Truth, and the faithfull Shepherd, and therefore did not ſeduce the people, chap. 14.6. & 10.11.

Q. *How ſecondly?*

A. By ſaying, What he did, he did by the inſpiration of the Holy Ghoſt, and power of God the Father, and therefore did not blaſpheme, ch. 5.30. & 10.25.

Q. *How thirdly?*

Anſw. By proteſting openly, that what was due to *Cæſar* ought to be given unto *Cæſar*, and therefore was not enemy to *Cæſar*.

Q. *How fourthly?*

Anſw. By ſhewing he came to enrich them with all the treaſure of happie life, and therefore was no thiefe, like *Barabbas*.

Q. *Were they not ſatisfied with this?*

Anſw. No, though *Pilate* the chiefe Magiſtrate before whom he was indicted, did certifie them from the Judgement Seat that he found no fault in him, chapter 18.38.

Q. *Why did not* Pilate *ſet him free?*

An.

A. Becauſe he reſpected more the diſpleaſure of the people then the diſcharge of his own conſcience, wherein he ſhewed himſelf a bad Magiſtrate.

Queſt. *What are the works of a good Magiſtrate?*

A. Wiſdome, valour, impartiality, not to be humourous, not to be covetous, nor cruell.

Q. *When is he wiſe?*

Anſ. When he diſcerneth rightly between falſhood and truth.

Q. *When valiant?*

A. When he fears not to execute the tenour of the **Law.**

Q. *When impartiall?*

Anſw. When he neither reſpecteth the rich for their authority, nor diſdaines the poore for their baſeneſſe and inferiority.

Q. *When is he without humour?*

A. When he executeth juſtice for the love of vertue, and not for hate, envie, or a malicious ſtomack againſt the party called in queſtion.

Q. *When is he not covetous?*

A. When he doth not buy nor ſell Juſtice for reward or bribes.

Q. *What is juſtice?*

A. The ſquare of life, attributing to every

every man that which is due.

Q. *What is injuſtice?*

Anſw. The diſorders of life, with-holding from men the juſt meaſure of their deſerts.

Q. *When is a Magiſtrate cruell?*

A. When he is wholly ſet upon ſeverity, without any thought of pitty or compaſſion.

Queſtion. *Was* Pilate *altogether without compaſſion when he gave judgement upon Chriſt?*

A. No, he had a kinde of compaſſion, but it was counterfeit, and therefore though he would waſh his hands never ſo often, he cannot cleare himſelf from the guilt of innocent blood.

Queſt. *How many ſorts of cruelty are there?*

Anſw. Three.

Q. *Which be they?*

Anſw. The firſt is of ſuch as procure it, who nevertheleſſe will not execute it themſelves; and that was the cruelty of the Jews: the ſecond is of ſuch as deviſe not themſelves to be cruell, but when the ſword is put into their hands, or the means given unto them, do not ſpare forthwith to execute it with all immanity and bruitiſhneſſe of heart, and this is the cruelty of Tyrants and wicked

ked men put in authority: The third is of ſuch as neglect their duty towards them that are in danger, neceſſity or tribulation, whom they both ought and might ſave and help if they would; and ſuch was the cruelty of *Pilate*, and is the cruelty of all ſuch as ſee the innocent and guiltleſſe wronged, and will not help and ſuccour them.

Q. *How many waies may we help the diſtreſſed?*

A. Five manner of waies.

Q. *Which be they?*

A. Either in perſon, when we travell and labour for their deliverance; or with our goods in relieving their wants: or with our good words, to comfort them: or with our counſell to direct them: or with our power, quite to deliver them.

Q. *Hath Chriſt any ſuch friends?*

A. No: nor did he need them, becauſe he could have delivered himſelf, if it had pleaſed him.

Q. *Where were his Apoſtles?*

A. Fled from him.

Q. Peter *boaſted he would die for him, and did he now forſake him in his extremity?*

A. He did not onely forſake him, but he flatly forſwore he knew him.

Q. *Hnw often?*

Anſ. Three times the ſame night that Chriſt was apprehended, ch. 18.

Q. *What learne we by this?*

Anſwer. The inconſtancy of fleſh and blood, and the fickleneſſe of worldly friends.

Qu. *What became of* Judas *that betrayed him?*

A. As of a pernicious conſpirator.

Q. *How was that?*

A. He hanged himſelf.

Q. *Who gave him that judgement?*

A. His own guilty conſcience.

Q. *How many offices of torments doth a guilty conſcience include?*

A. Foure.

Q. *Which be they?*

A. Of an Accuſer, a Juror, a Judge, and an Executioner.

Q. *How of an accuſer?*

Anſw. In laying our ſins to our charge, Rom. 2. 15.

Q. *How of a Juror?*

A. By giving in evidence againſt us.

Q. *How of a Judge?*

A. In condemning us.

Q. *How of an Executioner?*

Anſw. By inflicting deſerved puniſhment.

Q.

Queſt. *What is it to have a guilty Conſcience?*

A. To live in continuall torment and hell of minde.

Q. *What was the manner of Chriſts execution?*

A. The death of the Croſſe.

Q. *What extremity did he ſuffer before he was nailed upon the Croſſe?*

A. He ſweat water and blood, was falſly accuſed, buffeted, ſpet upon, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Q. *What extremity did he endure upon the Croſſe?*

A. His hands and feet were nailed, his ſide pierced with a ſpeare, he drank vinegar and gall, was forſaken of God, and rejected of the world.

Q. *For whom did he ſuffer all theſe torments?*

A. Not for any offence of his, for he was immaculate; but for our ſins which were infinite.

Q. *To what end did he ſuffer them?*

Anſw. To the ſatisfaction of the Juſtice of God, and the redemption of our ſouls.

Q. *What learn we by that?*

An. His obedience to God the Father, and his love towards us.

Q. *Wherein appeared his obedience towards God?*

A. In two things.

Q. *Which be they?*

Answ. In performing all GOD had commanded, which is called active obedience; and in patient bearing all that was imposed upon him, which is called passive.

Quest. *Wherein appeared his love towards us?*

An. In giving his life for us when we were his enemies.

Q. *What is life?*

A. The power and vigour of the soule, expressed by the instrument of the body.

Qu. *What is the opinion of Atheists, touching life?*

Ans. Some think, because a man liveth no longer then he breatheth, that the life of man is nothing but a puffe of winde. Some again, because the losse of much blood bringeth the losse of life, therefore they esteem the life to be nothing else but blood: And other some, because in death they perceive no difference between men and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the soul; but all these opinions are corrupt and lewd.

Q.

Q. *Why so?*

A. Becauſe they are grounded only upon the corporall ſenſes.

Queſt. *How do you prove the ſoule immortall?*

Anſ. Becauſe it is the Image of God, who is a Spirit, and eternall, for there muſt alwaies be an agreement betwixt the Image and the thing whereof it is an Image.

Qu. *Which part of Chriſt then ſuffered death?*

A. His Humanity.

Queſtion. *Of what doth his Humanity conſiſt?*

A. Of body and ſoul like unto ours, ſin only excepted.

Q. *Did his ſoul ſuffer death?*

A. It did.

Q. *Why then the ſoul is not immortall?*

A. There be two kinds of death, one corporall, which is a diſſolution of the ſoule from the body, another ſpirituall, which is a ſeparation of the ſoule from the preſence of God, and in this ſenſe it is ſaid, that Chriſts ſoule did die, inſomuch as for a while it was excluded the preſence of God.

Q. *What part of Chriſt did not ſuffer?*

An. His Deity, by which he did overcome death.

Queſt. *How did his victory over death appeare?*

A. By his reſurrection.

Q. *When was that?*

A. Upon the third day.

Q. *What benefit have we by his reſurrection?*

An. The aſſurance of the immortality both of ſoul and body, and that ſin, death, nor hell, ſhall have any power over us ſo long as we believe in him.

Q. *How prove you that?*

Anſw. By his own words: I am the reſurrection and the life; he that beleeveth in me, though he were dead, yet ſhall he live, chapter 11.25. And againe, he that beleeveth in the Son hath life everlaſting, and he that beleeveth not in the Son ſhall not ſee life, but the wrath of God abideth on him, chapter 3.36.

Q. *What kinde of people had opinion that there is no reſurrection?*

Anſwer. The Sadducees, and therefore they tempted Chriſt with the queſtion of the woman that had ſeven husbands, whoſe wife ſhe ſhould be at the day of the reſurrection.

Queſt. *How doth Chriſt anſwer the queſtion?*

Anſw. By ſaying that in the Kingdome of

of heaven, they neither marry, nor are married, but are as the Angels of God.

Q. *What are they called amongſt us, that deny the Reſurrection?*

A. Atheiſts.

Queſt. *How many ſorts of Atheiſts are there?*

A. Two.

Q. *Which be they?*

A. The one that perſwade themſelves the ſoule is mortall as well as the bodie; the other, that albeit they have ſome opinion of the immortality of the ſoule, yet they think there is no hell, or puniſhment for ſin after this life.

Queſt. *How doth the Scripture diſprove the firſt?*

A. By ſaying that whoſoever beleeveth in Chriſt ſhall not periſh, but have eternall life, ch. 3. 36.

Q. *How the ſecond?*

An. By the words that God ſhould ſay to the wicked at the day of judgement; Depart from me ye curſed into everlaſting fire, which is prepared for the Devil and his Angels, Mat. 25. 41.

Q. *How many ſorts of angels be there?*

A. Two: good and bad.

Queſt. *Of what ſubſtance are good angels?*

Anſ. Not of the nature and eſſence of

God, nor immortall of themſelves; but have their immortality of God, who both gives it unto them, and preſerveth them in it, and could take it from them if he would.

Q. *What difference is there betwixt the ſpirits of Men and Angels?*

A. The ſpirits of men are joyned unto bodies, the ſpirits of Angels are not.

Queſtion. *Are not the ſpirits of men celeſtiall?*

Anſwer. Yes, not in reſpect they are drawn from the nature of God, but in reſpect of the agreement that is betwixt them.

Q. *What difference is there between ſoule and ſpirit?*

A. A ſoule is common to all men living, as well Infidels as others, but a ſpirit is properly in thoſe who are regenerate and born a new by Faith, and the Holy Ghoſt.

Q. *To whom did Chriſt firſt appeare after his reſurrection?*

An. To *Mary Magdalen*, and afterward three ſeverall times to his Apoſtles.

Q. *How long was he upon the earth after his reſurrection?*

A. Forty daies, and then he was taken up on high, and a cloud received him, Acts 1 3, 9.

Q.

Q. *Where was Christ when he was taken up?*

A. Upon Mount Oliver.

The end of the Gospels.

The ACTS.

Question.

A*Fter that Christ ascended into Heaven whom did he leave on earth for the building up of his Church?*

A. His Apostles.

Q. *How did he strengthen them?*

A. By sending the holy Ghost unto them, ch. 2. 4.

Q. *In what likenesse did the Holy Ghost appeare?*

A. In the likenesse of fiery tongues chap. 2. 3.

Q. *With what did he endow them?*

Ans. With the knowledge of Languages.

Q. *To what end?*

A. That they might preach to all Nations.

Q. *Was that their office?*

A. Yes.

Q. *Who enjoyned them thereunto?*

A. Christ, ch. 1. 8.

Queſt. *Upon how many points did their office conſiſt?*

A. Of two.

Q. *Which be they?*

A. To baptiſe and inſtruct.

Q. *How did they baptiſe?*

A. In the Name of the Father, of the Son, and of the Holy Ghoſt.

Q. *How did they inſtruct?*

A. Two manner of waies.

Q. *Which be they?*

A. By teſtifying the death, reſurrection, and aſcenſion of Chriſt, and teaching of faith, repentance, and good works, chap. 1.23,24,25,26.

Q. *What power had they given them to confirm their doctrine?*

Anſ. The power of working miracles, as making the lame to go, healing the ſick, and raiſing the dead, chap. 3.6. and 9.34,40.

Q. *Who ſtood againſt them?*

A. The practiſe of the Devil.

Q. *Who defended them?*

A. The providence of God.

Qu. *How did the Devil practiſe againſt them?*

A. By raiſing up conſpiracies, tumults, commotions, perſecutions, ſlanders, and by bringing them to impriſonment, ſtripes, and death.

Qu.

Q. *To what purpose and end did the Devil do this?*

A. To overthrow, or at the least to stop the course of their preaching, if it had been possible.

Quest. *How did God preserve and defend them?*

A. He revealed the conspiracies against them, ch.9.24. He pacified the tumults and commotions, chap.19.35. to 41. He sent them refuge in time of persecution, ch.14.6. He converted the hearts of their slanderers, chap.2.37. He delivered them out of prison, chap.5.19. He comforted them when they were beaten, chap.5.41. and 23.11. and in death he gave them life, ch.14.19.

Q. *Who conspired against them?*

A. The Jews.

Q. *How?*

Ans. When *Paul* was imprisoned by them, some forty of them and more took an oath, that they would not eate nor drinke untill they had slaine *Paul*, Acts 23.12.

Q. *Under what colour did they execute their malice?*

A. Under colour to have him brought forth to be examined, and they by the way would murther him.

Q. *How did God reveale this conspiracy?*

A.

An. *Pauls* ſiſters ſon over-heard it, and was ſent to tell the Captain of the Caſtle of it, ch. 23. 20, 21.

Q. *What did the Captain when he heard of it?*

A. Sent *Paul*, with a power of men for his guard to Caſarea, to *Felix* the chiefe Governour.

Q. *Who raiſed a tumult againſt them?*

A. The Jews, and one *Demetrius* a ſilver-ſmith at Epheſus.

Q. *Againſt which of the Apoſtles did* Demetrius *raiſe a tumult?*

A. Againſt *Paul*, *Gaius*, and *Ariſtarchus* *Pauls* companion.

Q. *Why?*

A. Becauſe they ſpake againſt Images, by making of which he got his living.

Q. *What was* Demetrius *his intent by this commotion?*

A. To have *Paul* and his Diſciples ſuppreſt.

Q. *How did God prevent this purpoſe?*

Anſw. The Town Clerke pacified the people, and the men were let go, chapter 19. 35.

Q. *Who was the Devils inſtrument to perſecute the Apoſtles?*

A. *Herod* in Judea, and the unbelieving Jews in Iconium, Theſſalonica, and other places.

Q.

Q. *Whom did* Herod *persecute?*

A. He killed *James*, and put *Peter* in prison, ch. 12. 25.

Qu. *Who was Gods instrument to deliver* Peter?

A. An Angel.

Queſt. *How was* Herod *punished for his cruelty?*

A. He was eaten to death with worms, ch. 12. 23.

Q. *Whom did the unbeleeving Jews persecute at Iconium?*

A. Paul and *Barnabas.*

Q. *How were they delivered?*

A. God gave them knowledge of their dangers.

Q. *Whither went they for refuge?*

A. To Lyſtra and Derbe, Cities of Lycaonia, chap. 14. 6.

Queſt. *Who were perſecuted in Theſſalonica?*

A. Paul and *Silas.*

Q. *How eſcaped they?*

A. Their friends ſent for them by night to Berea, ch. 17. 10.

Q. *Who were the Devils inſtruments to ſlander the Apoſtles?*

A. The Jews.

Q. *Where?*

A. At Jeruſalem.

Q. *In what manner?*

A.

A. By saying (when they speak all manner of Languages) that they were drunke with new wine, ch.2.13.

Q. *How did God make them repent their slander?*

A. By touching them with remorse of conscience.

Q. *Who were the Devils instruments to imprison the Apostles?*

A. King *Herod*, the Jews, and the Roman Snbstitute.

Qu. *VVho was Gods instrument to deliver them?*

A. An Angel, and such men as he raised to be their friends, ch.5.19.

Qu. *How did God comfort the Apostles when they were beaten?*

A. By speaking to them in visions, ch. 13.11.

Qu. *To which of them did he give life in death.*

A. To *Paul.*

Q. *In what manner?*

A. When *Paul* was stoned by the men of Lystra, and carried out of the City for dead, God raised him up again, even in the midst of the Disciples that stood about him, ch.14 19,20.

Q. *What learne we by the sequell of this discourse?*

A. That God by simple men, in spite

of all tyranny, repleniſhed the whole world with the ſound of his Goſpel.

Qu. *But* Paul *as we reade in the eighth Chapter, perſecuted the Church, and conſented to the death of* Stephen, *how came he then to be an Apoſtle?*

A. The Spirit of God (in whoſe hands are the hearts of all men) converted him, from a perſecutor to a Preacher, ſo that amongſt all the Apoſtles none was more zealous, nor added more ſoules to the Church then he did.

Q. *How doth that appear?*

Anſw. By his painfull travell thorow many Countries, his ſtripes, impriſonments, ſtoning, dangers by Land and Sea, which he joyfully ſuffered for the love of Chriſt Jeſus.

Queſt. *VVhy did God ſuffer his choſen ſervants to be ſo injuriouſly handled of the world?*

A. For three reaſons:

Q. *Which be they?*

Anſw. That he himſelf might be the more glorified by their deliverance, their enemies more juſtly condemned, and his ſervants more worthy of their reward in heaven.

Queſt. *As they were painfull to teach, were the people as ready to follow their doctrine?*

A.

An. Many were of those whose hearts were prepared for that calling; but otherwise they that were not refused.

Q. *It appeareth then that faith is the only gift of God?*

Ans. It is, and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the Woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of *Paul*, chapter 16. 14.

Qu. *What strange conversion was there made by the Apostles?*

A. The conversion of the Æthiopian Eunuch, of *Cornelius*, of *Elymas*, and of *Pauls* Jaylor.

Q. *Did the conversion of these men seem more strange than the rest?*

A. Yes, because in the eye of the world both for their calling and quality they seemed more unlikely to be converted then any others.

Q. *How?*

Answ. The Eunuch was of the Heathens that worshipped strange gods, chap. 8.27. *Cornelius* a Souldier, whose stearne profession might seeme to harden his heart against the first impression of Christian Faith, chap. 10. 1. *Elymas* a Conjurer, and one that practised with the Devil; and the Jaylor, a forward minister to execute

cure the cruelty of ſuch as perſecuted Chriſt and his Church.

Q. *How did the converted ſhew themſelves afterwards to be Chriſtians?*

A. By their good works.

Q. *What were they?*

A. The Eunuch planted the Goſpel in Æthiopia, *Cornelius* uſed much prayer and Almes-deeds, and the Jaylor dreſt the wounds of *Paul* and *Silas*, and refreſhed them with meat.

Qu. *Is it not enough for us to be Chriſtians in name, but we muſt alſo be ſo in nature?*

A. No, for otherwiſe we ſhall be ſure to undergo the wrath of God.

Q. *By what example?*

A. By the example of *Ananias* and *Saphyra*, and of *Eutichus*.

Q. *What were their faults?*

Anſw. Ananias and *Saphyra*, after they were received into the Church, did not with their whole heart addict themſelves to the ſervice of God.

Q. *Wherein did they faile?*

Anſw. In that whereas it was a cuſtome among them to imploy all their goods to the benefit of their brethren, they kept back a part to their owne private uſe.

Q. *How were they puniſhed?*

An.

A. With ſudden death, ch. 5. 10.

Qu. *If God ſhewed ſuch ſeverity upon them, in that they diſtributed not their whole ſubſtance to the maintenance of Chriſtian charity, what ought they to feare that will beſtow nothing, not ſo much as the ſuperfluity of their riches, to the relieving of their diſtreſſed brethren?*

An. Not onely death of body in this world, but deſtruction of ſoule and body in the world to come, unleſſe they amend.

Q. *Wherein did* Eutichus *offend?*

A. Being of the Congregation of the faithfull, as he ſate with others to heare *Paul* preach, neglecting his doctrine (as at many Sermons with us we may ſee the like) and fell into a ſleep.

Q. *How did God puniſh him?*

A. He made him an example to the whole aſſembly, by ſuffering him to fall from the third loft; ſo that he lay for dead, till *Paul* revived him.

Queſt. *But our Chriſtians ſit low, and in their pews, and therefore need fear no ſuch danger?*

A. True, they need not feare falling to the ground, but they may ſit in dread of a greater fall.

Q. *How is that?*

An. From the top of Heaven to the bot-

bottome of hell, if when they ſhould heare the Word of God, they ſuffer ſleep to ſtop their eares.

Saint *Pauls* Epiſtle to the ROMANS.

Queſtion.

W*Hat was the cauſe that the Apoſtles wrote Epiſtles?*

Anſw. The variety of Nations whom they had converted, with whom they could not alwaies in perſon be converſant, and therefore they ſent their minds unto them in writing.

Q. *To what end?*

A. To cheriſh their young Faith, which otherwiſe (like a green tree that hath not taken deep root) might be ſhaken with Contention and Errour.

Q. *Was there any ſuch thing in Rome at ſuch time as he ſent this Epiſtle thither:*

A. Yes.

Q. *VVhat was it?*

A. The Jews began to deſpiſe the Gentiles, and the Gentiles the Jews.

Queſt. *VVherefore did the Jews deſpiſe the Gentiles?*

A.

Anſ. They thought them unworthy to be partakers of grace through Chriſt, becauſe they were not under the Law as well as they.

Queſt. *How did the Gentiles deſpiſe the Jews?*

A. They thought them more unworthy of Gods favour through Chriſt, becauſe they had refuſed him for their Meſſias, to whom only he was ſent.

Queſt. *How doth* Paul *take up this controverſie?*

Anſ. By proving them both guilty of monſtrous ſins, and therefore unfit either to reprove other.

Queſt. *Of what doth he prove the Gentiles guilty?*

Anſ. Of Idolatry; for though they had not the Law written, yet by the frame of heaven and earth they could not but know there was an omnipotent God, and therefore they ought not to have worſhipped Idols, ch. 1. 20, 21.

Q. *What doth he hold the Jews guilty of?*

A. Of preſumption, in thinking they could be juſtified by the Law; ſo that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteouſneſſe.

Q. *What then muſt they depend upon for their juſtification?*

A.

Answ. Onely faith in Christ Jesus, who had performed the Law for them: for to hear the Law was no cause of justification, but to perform the Law, which none was able to do, but onely the Son of God, ch. 2.13. and 3.20,25.

Quest. *How doth* Paul *distinguish the Law?*

A Into the Law of the Letter, and the Law of Faith.

Q. *What doth the Law of the Letter?*

A. Shews us what sin is, but purgeth us not from sin.

Q. *What is the law of faith?*

A. Righteousnesse, obtained without the Law.

Q. *How proveth he that?*

A By the example of *Abraham*, who was justified by faith before he was circumcised, that he might not think Circumcision the cause of Justification, chapter 4. 10.

Q. *How then doth he draw the Jew and the Gentile to agreement?*

A. By shewing them that both the circumcised and the uncircumcised shall be saved, if they beleeve.

Q. *What doth beleefe bring?*

Answer. Peace of Conscience towards God, through our Lord Jesus Christ, chap. 5.1.

Queſtion. *What doth peace of Conſcience bring?*

A. Joy in tribulation.

Q. What tribulation?

A. Patience.

Q. What patience?

A. Experience.

Q. What experience?

A. Hope that will not deceive us.

Queſt. *How is our hope made undeceiveable?*

A. By the love of God.

Q. Wherein?

A. In that when we were yet his enemies, he gave his onely begotten Son to death.

Q. How became we Gods enemies?

A. By the ſin of *Adam.*

Q. Whether was greater, the condemnation that came through the ſin of Adam, *or the juſtification that came through the righteouſneſſe of Chriſt?*

A. The juſtification that came by the righteouſneſſe of Chriſt.

Q. Why?

A. Becauſe by one ſin only came damnation, but Chriſt by righteouſneſſe hath forgiven many ſins; that is, not only the ſin of *Adam*, whereof we are guilty, but many other ſins of our own, which we have ſince committed.

Q.

Q. *What bringeth us to the knowledge of sin?*

A. The Law; for we had not known lust, if the Law had not said, Thou shalt not lust.

Q. *Then the more sin is manifest, the more grace abounds.*

A. It doth.

Q. *May we therefore sinne that grace may abound?*

A. God forbid.

Q. *Why not?*

Answer. Because when in Baptisme we are made partakers of grace, we die to sin, and rise again to newnesse of life, ch. 6. 6.

Q. *What is it to die to sin?*

Answer. To abolish the works of the flesh.

Question. *What is it to rise in newnesse of life?*

A. To follow the works of the Spirit.

Quest. *What call you the works of the Spirit?*

Ans. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Quest. *What call you the works of the flesh?*

A. Pride, Envie, Sloath, Gluttony, Uncharitablenesse, &c.

Q.

Q. *How are they rewarded?*

A. With death: for the reward of ſin is death, ch. 6 23.

Qu. *How are the works of the Spirit rewarded?*

A With eternall life, ch. 6. 23.

Queſt. *Are we all ſubject to death by the Law?*

A. We are.

Q. *How then can the Law be good, which is cauſe of much evil.*

A. Yes, the Law is holy and good, and ordained to give us life, but that ſin working in us, alters the property of the Law, ſo that in ſtead of life we finde death, ch. 7. 10.

Q *How ſhall we eſcape this danger?*

A. By living after the Spirit.

Queſtion. *Who are they that live after the Spirit?*

Anſw. Such as God in his fore-knowledge hath predeſtinated thereunto, chap. 8. 30.

Queſt. *Are all men predeſtinated to be ſaved?*

A. No: ſome are made veſſels of wrath to deſtruction, as other ſome are made veſſels of mercy prepared to glory, chap. 9. 15.

Queſt. *Is God the cauſe of mans condemnation?*

A.

Anſw. No, but ſin which reigneth in men.

Q. *What are they called which are ordained to be ſaved?*

A. The children of God.

Queſt. *How are we made the children of God?*

A. Three manner of waies.

Q. *Which be they?*

Anſw. By Election, Creation, Adoption.

Queſt. *Why are theſe bleſſings beſtowed upon us?*

Anſw. Not for any deſert of ours, but through the meere mercy and love of God.

Q. *What recompence doth he deſire of us for them?*

A. Nothing but love.

Q. *How is our love ſhewn?*

A. If we ſuffer neither tribulation, perſecution, famine, nakedneſſe, perill, nor ſword, to ſeparate us from Chriſt.

Q. *When are we ſeparated from Chriſt?*

A. When we do, or conſent to do any thing contrary to his will.

Q. *Why muſt we endure any extremity rather then revolt from God?*

A. Becauſe the afflictions of this life are not worthy of the glory which ſhall be ſhewn unto us in the life to come, ch. 8. 18.

Queſt. *Do we obtaine the glory then by works?*

A. No, but by the mercy of God only; yet works, and the good motions of the ſpirit teſtifie unto our conſciences in the mean ſpace, that ſuch a reward is laid up for us.

Q. *How are we put from that glory?*

A. Onely by our ſins.

Q. *To whom was the Covenant of this glory made?*

An. To the Jews firſt, and then to the Gentiles.

Q. *How did the Jews loſe it?*

An. By thinking to become righteous by the Law.

Q. *How did the Gentiles obtain it?*

An. By beleeving in Chriſt as ſoon as they heard of his Name, ch. 9. 30.

Q. *Why could not the Jews be righteous by the Law?*

Anſw. Becauſe they could not fulfill the Law.

Q. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfill the Law?*

Anſw. Not in themſelves, but in the work of Chriſt, who hath fulfilled it for them, and for all others that beleeve in him,

im, ſo that his righteouſneſſe is become heirs, ch. 10. 4.

Q. *Are all the Jews rejected?*

A. No, God hath reſerved a remnant to e ſaved, ch 9. 27.

Q. *Are the Gentiles all accepted?*

A. No, but only ſuch as hear the word, nd believe.

Qu. *But ſome have not heard the word, herefore ſhall they be excuſed?*

A. Not ſo, the ſound thereof is gone ough the earth, therefore none can ead ignorance, ch 10. 18.

Q. *Becauſe we are Gentiles, and accepted by our belief in the place of the unbelieving Jews, ought we to diſpoſe them in reſpect of our ſelves?*

A. No.

Q. *Why?*

A. Becauſe we are not ſo accepted, but e may be rejected, nor they ſo rejected, nt they may be received; for if God afted us into the true vine, which were ut wilde Branches, much more may he aſt the Jewes, which were the true anches, into the true ſtock again, chap. 1. 17.

Queſt. *Why doth Saint* Paul *urge this Similitude?*

Anſwer. To ſhut up contention beeen the Jews and the Gentiles, that

neither ſhould deſpiſe others, becauſe th
were alike in belief and unbelief.

Q. *After the deciding of this controve*
ſie, and certain principall points of Religi
(as faith and juſtification) declared, where
doth Paul *ſhew we ought to ſtrive one to e*
cell another.

Anſwer. In unity and uprightneſſe
life.

Q. *How is that to be performed?*

A. By offering up our ſelves a live
ſacrifice unto God.

Q. *What is a lively ſacrifice?*

A. To caſt off the works of darkneſſ
and put on the armour of light.

Qu. *How muſt we caſt off the works*
darkneſſe.

A. By conforming our ſelves after th
Will of God, and not after the faſhion
the world, ch. 12. 2.

Q. *What are the works of dark eſſe?*

An. To embrace pride rather then hu
mility, luſt rather then chaſtity, hate r
ther then love, rebellion rather then ob
dience, gluttony rather then abſtinenc
&c.

Q. *What is the armour of light!*

A. To diſpoſe our minds after the co
trary.

Queſt. *It ſeems then by being commande*

ſacrifice our bodies, that every Chriſtian is Prieſt?

A. True, we are.

Q. *How are we conſecrated?*

A. Not by the effuſion of oyle, but by the inſpiration of the holy Spirit.

Q. *When?*

A. At our Baptiſme.

Q. *Do all Chriſtians ſerve the office of Prieſthood?*

A. No.

Q. *Why?*

A. Becauſe their ſacrifice is not ſuch as it ſhould be.

Q. *How comes that to paſſe?*

A. By reaſon they prefer not ſorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Chriſt, and as he in his life did for our example.

Queſt. *To whom is it given to know theſe things?*

A. To all, but not after a like meaſure.

Q. *What muſt they do that have priviledge of grace above others?*

A. Not boaſt of it, but help to further them that want, ch. 11. 13.

Queſt. *By what example are we taught ſo to do?*

An. By the example of the members of a mans body: for as when the foot is

offended the reſt of the members, as th
eye, hand, and tongue, ſtraight miniſter t
it: ſo it ought to be in the members c
Chriſt his body, when one faints, the re
muſt relieve it.

Q. *What is the head of the myſtical body?*

A. Chriſt.

Q. *Who are the eyes?*

A. His Preachers.

Q. *Who are the Eares?*

A. Hearers of the Word.

Q. *Who are the hands?*

A. The Magiſtrates.

Q. *Who are the feet?*

A. The Subjects.

Q. *What is the duty of a Preacher?*

A. To teach with ſincerity.

Q. *What is the duty of the hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magiſtrate?*

A To rule with juſtice.

Q. *What is the duty of the Subject?*

A. To obey with love.

Qu. *What are the ſinews that binde the joynts of the myſticall body together?*

A. Compaſſion and brotherly love.

Q. *What is compaſſion?*

A. A ſufferiug with our Chriſtian brethren, or a like feeling of the hearr that we ſhew unto them, as if it were hapned to our ſelves.

Q.

Q. *VVhat doth it produce?*

An. A distributing to their necessity, as counsell to them that erre, comfort to them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, ch. 12. 15, 17.

Quest. *How are these vertues performed in us?*

A. By continuance in prayer.

Question. *VVhat vices are contrary to compassion?*

An. Hate, revenge, arrogancy, and self-love.

Q. *VVhy must we not hate?*

A. Because God hath commanded love, ch. 12. 14.

Q. *VVhy must we not revenge?*

A. Because revenge is the Lords, chap. 12. 16.

Q. *Why must we not be arrogant and high minded?*

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given him of God.

Q. *What is self-love?*

A. To be wise in our own conceits.

Q. *Doth our duty onely extend to the body of our Christian brother?*

A. No, but to his minde also.

Q. *How is that?*

Anſ. We muſt take heed that we offend not his conſcience by eating of meats, and obſervation of daies, chapter 14.21.

Q. *When are theſe precepts to be put in execution?*

A. Out of hand.

Q. *Why?*

An. Becauſe the time of our ſalvation draweth neer, ch. 13.11.

Q. *When to be left off?*

A. Not till death.

Q. *Why?*

A. Becauſe whether we live or die, we live and die in the Lord, ch. 14.7.

Queſt. *How doth Saint* Paul *conclude his Epiſtle to the Romans?*

A. With two things.

Q. *Which be they?*

A. With exhortation and prayer.

Q. *What doth he exhort them unto?*

Anſ. To the reading of the Scriptures, Thankſ-giving, and to beware of falſe Prophets.

Queſt. *Why doth he exhort them to reade the Scriptures?*

An. Becauſe whatſoever is written, is written for their and our inſtruction, chap. 15 4.

Q. *Why to Thanksgiving?*

A. Becauſe of the mercy of God ſhewn unto all.

Qu.

Q. *Why to beware of false Prophets?*

Answ. Because they raised divisions and opinions in the Church, contrary to the doctrine of Christ, ch. 16. 17.

Q. *What is his prayer?*

A. That they might be filled with all joy and peace, that comes by faith, and with all abundance of hope.

Q. *What is hope?*

Answ. An assured expectation of blessedneſſe to come; to which Christ Jesus bring us. Amen.

Queſt. *From whence did* Paul *write this Epiſtle?*

A. From Corinth.

II. CORINTHIANS.

Queſtion.

WHere was Paul *when he wrote this Epiſtle to the Corinthians?*

A. In Syria.

Q. *What was the cauſe that moved him to write?*

A. The ſects and diviſions that in his abſence took root in the Church of Corinth.

Q. *What were they?*

A. Some held of *Paul*, some of *Apollo*, and some of *Cephas*.

Q. *How doth he reprove them?*

A. By shewing them that Christ is one, and his religion one, and therefore ought not to be divided: and howsoever *Paul*, *Apollo*, and *Cephas* plant, it is nothing except God give the increase, ch.3.6.

Q. *Whence then proceeds the knowledge of the Scripture.*

A. From the Spirit of God, ch.2.12.

Q. *What is the means?*

An. The preacher, ch.3.9.

Q. *How ought he to deliver the word?*

Ans. Not in enticing speech of mans wisdome, but in the plain evidence of the spirit, ch.2.4.

Q. *VVhy?*

A. Because the wisdome of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdome before God, ch.3.19.

Quest. *VVhat is their offence then, that perswade themselves the Gospel is not well taught, except it be set forth with eloquence of speech.*

An. They make the crosse of Christ of none effect, attributing that unto men, which belongs to the power of God, chap. 1.17.

Qu. *What are the inconveniences which come*

come by controverſie in Religion?

Anſw. Vice paſſeth away unpuniſhed, and the congregation is ſcandalized, chap. 5. 6. &c.

Q. *What be the vices that S. Paul noteth in the Corinthians?*

A. Arrogancy, inceſt, going to law one with another, fornication.

Queſt. *How would he have arrogancy reclaimed?*

Anſw. By humility: If any man among you ſeem to be wiſe in this world, let him be a foole, that he may be wiſe, chapter 3. 18.

Q. *How inceſt?*

Anſw. By excommunicating the party, ch. 5 5.

Q. *How going to Law?*

Anſ. By chooſing ſome one or other of their brethren to ſet concord betweene them, without expence of time and further charge, ch. 6. 4.

Q. *How fornication?*

Anſ. By marriage: To avoid fornication, let every man have his own wife, chap. 7. 2.

Q. *What doth he moſt commend, marriage or a ſingle life?*

A. A ſingle life.

Q. *Why?*

A. Becauſe it is moſt apt for the ſervice

vice of God, by reaſon it is freed from cares, the other is entangled, chapter 7. 32,33.

Queſt. *Doth he not likewiſe tax them of Idolatry?*

A. Yes, and of thinking the Miniſters a burthen to the Congregation.

Q. *How doth he reprove the firſt?*

A. By ſhewing that although they feare God in heart, yet it is not lawfull for them to eat with idolaters.

Q. *Why?*

Anſw. Becauſe in ſo doing they may wound the weake conſciences of others, ch.8.11,12.

Q. *How doth he reprove the ſecond?*

A. By ſhewing that he which feedeth the flock, is worthy to eat of the milk of the flock, ch.9.7.

Q. *By whoſe example doth he teach them to avoid theſe enormities?*

A. By the example of the Jews, who were ambitious, full of ſtriſe, deſpiſers of Prophets, and prophaners of holy things, ch.10.

Queſt. *Why are they taught to avoid theſe things?*

Anſwer. Becauſe their bodies are the Temples of God, and therefore they ought not to make them the Temple of the Devil, by ſuffering themſelves

to be polluted with ſuch uncleanneſſe, ch. 6.19.

Q. *When do they avoid them?*

Anſw. When they do all things in purity of ſpirit, and to edification, chapter 14.5.

Queſt. *What is the beſt ground of edification?*

A. Love.

Q. *How do you prove that?*

A. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling cymball, ch.13.1. He that hath faith able to remove mountains, and wants love, is nothing, ver.2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver.3.

Q. *Love then is neceſſary in all the points of Religion?*

An. It is: for he that comes to the Lords Table without love, is an unworthy Gueſt, and he that prayeth, and is not in love, calleth for vengeance on himſelf.

Queſt. *Wherein did the Corinthians abuſe Prayer?*

A. In not obſerving the cuſtoms of the time.

Q. *What was that?*

A.

A. To pray bare-headed, ch. 11.4.

Queſt. *Wherein did they abuſe the Lords Supper?*

A. In that ſome came with a carnall deſire to eat, and ſome had filled themſelves before, ch. 11.21.

Qu *What was the preſumption of their women?*

A. They took upon them to teach, which is not allowable, ch. 14.34.

Q. *What principal thing was to be obſerved amongſt the Teachers?*

A. Not to preach or pray in a ſtrange tongue, by which the people could not be edified, nor whereunto they could not ſay Amen, ch. 14.16.

Q. *What is the laſt errour that* Paul *confuteth in them?*

Anſw. Their doubting of the Reſurrection.

Q. *How doth he confute it?*

Anſw. By ſhewing that Chriſt is riſen, who is the firſt fruits of them that ſhall riſe, chap. 15.

Queſt. *How doth he prove that Chriſt is riſen?*

Anſw. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmeth it alſo by reaſon.

Q. *How is that?*

A.

A. That unleſſe there be a reſurrection Faith and preaching are both in vain, ch. 15.14.

Q. *How doth* Paul *conclude this Epiſtle?*

A. With an exhortation for the relief of the poore.

II. CORINTHIANS.

Queſtion.

F*Rom whence was this ſecond Epiſtle to the Corinthians written?*

A. From Philippi, a city in Macedonia.

Q. *What are the principall circumſtances?*

A. Three.

Q. *Which be they?*

A. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Q. *What was the cauſe of his writing?*

A. The inflexible nature of ſome, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Q. *What are the perſons?*

A. The falſe Teachers, himſelf, and the Corinthians.

Q. *VVhat is the matter?*

An.

A. A confutation of his detractors, and a confirmation of his own doctrine.

Q. *How confutes he his detractors?*

A. By proving them Teachers, not for love, but to fill their own bellies, and that they were boasters of other mens labours, ch. 10. 15.

Queſt. *How doth he confirme his own Doctrine?*

A. Three waies.

Q. *Which be they?*

A. Firſt, in reſpect of the ground thereof, which is Chriſt Jeſus, ch. 4. 5. Secondly, in reſpect of the fruit which it had brought forth in them, which was faith, patience, and love, ch. 8. 7. & 9. 2. Thirdly, in reſpect of his own conſtancy, whom the perſecutions of the world had ſealed the true Miniſter of God.

Q. *How?*

Anſ. In that neither impriſonment, ſtripes, watching, faſting, ſtoning, danger by ſea, nor danger by land, could terrifie him from proceeding in his calling, ch. 6. 4. & 11. 24. to 30.

To the GALATIANS.

Queſtion.

WHat was the cauſe that Paul *writ to the Galatians?*

A.

A. Their declining from that which he taught them.

Q. *VVhat was that?*

A. Faith in Christ Jesus.

Q. *How declined they from Faith?*

A. In thinking to be justified by the works of the Law.

Q. *How doth he rebuke them?*

A. By shewing, that as many as are of the works of the Law, are under the curse, ch.3.10.

Quest. *How are we delivered from this curse?*

A. Christ hath redeemed us, by being made a curse for us, ch.3.13.

Quest. *VVhat doth he then counsell them to do?*

A. To forsake the beggarly traditions of the Law, as circumcision, and the observation of daies and times, chapter 4. 9,10.

Q. *VVhat was the reason?*

A. Because neither circumcision, nor uncircumcision availe any thing, but a new creature, ch.6.15.

Quest. *VVhat is understood by a new creature?*

An. One regenerated by Faith, as being dead to sin, and risen again through Christ to newnesse of life, chapter 2.19,20.

Qu.

Q. *How are we known to be regenerate?*
Answ. If we bring forth the fruits of the spirit.

Q. *What are the fruits of the spirit?*
An. All kinde of vertuous living, chap. 5. 22.

Queſt. *VVhere was* Paul *when he writ this Epiſtle?*
A. At Rome.

Paul to the EPHESIANS.

Queſtion.

WHat *was the eſtate of the Epheſians when* Paul *wrote unto them?*
A. As it is of thoſe amongſt whom Gods Word hath been ſown.

Q. *How is that?*
An. The good ſeed of *Pauls* Doctrine was mingled with the cockle and weeds of falſe teachers.

Q. *In ſuch a needfull buſineſſe how chanced it he did not rather go unto them then write?*
A. Becauſe he was a priſoner in Rome.

Q. *VVhat method doth he uſe in confirming the Epheſians in the faith which he had before taught them?*

An.

Anſwer. Firſt, he uſeth an admonition, then a prayer, and laſt of all an exhortation.

Q. *Of what doth he admoniſh them?*

A. Of foure things.

Q. *which be they?*

A. Firſt, he ſhews that they were predeſtinated to the calling of Chriſtians before the foundation of the world, and therefore it was nothing that had hapned unto them by chance, chapter 1.4,11. Secondly, he puts them in minde that the ground of their Faith in Chriſt Jeſus, to whom all power both in heaven and earth was given, and therefore they needed not to ſtand doubtfull of their reward, chapter 2. 20. to 23. Thirdly, he records in what ſtate they were before they were called.

Q. *VVhat was that?*

Anſw. That they were under the power of Satan, and dead through ſinne, and therefore being now quickened by the Spirit of Chriſt, the farther they were off from grace, the greater debtors they are now for the ſame, ch. 4. v. 1,4,5. Fourthly, he bids them not to faint becauſe of the perſecution which they ſaw was laid upon him.

Q. *VVhat reaſon ſhews he for that?*

An.

Answ. Because it was their glory, chapter 3.13.

Q. *In what respect could his persecution be to their glory?*

A. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Quest. *For what doth he pray to God for them?*

A. For three things?

Q. *Which be they?*

A. First, for the strength of his holy Spirit, ch.3.16. Secondly, that he would give them a faithfull heart, chap.3.17. And thirdly, to endure them with unfeigned charity.

Q. *How manifold are his exhortations?*

A. Two-fold.

Q. *As how?*

A. Generall and particular:

Q. *What are his generall exhortations?*

A. Certain observations common to all men, as to walk worthy of their calling, ch.4.1.

Q. *What is their calling?*

A. Christianity.

Q. *What is the end thereof?*

A. Eternall life.

Q.

Q. *Who hath called us hereunto?*

A. God the Father by his Son Christ, ch.3.11.

Q. *By what means?*

A. By two kinde of means.

Q. *Which be they?*

Answ. First, by outward means, as by afflictions and persecutions; and secondly, by inward means, as by the working of Gods Word in our hearts, and the wholsome admonition of his holy Spirit, chapter 4. 30.

Q. *How may we walk worthy of our vocation?*

A. If we avoid lying, anger, theft, filthy speaking, and imbrace humility, meekneſſe, patience, charity, and unity of spirit, ch. 4 2,3. & ver.25. to 31.

Q. *What is humility?*

An. Not to preferr our selves before others, nor to despise them in respect of our selves.

Q. *What is meekneſſe?*

A. Not to be easily moved to anger.

Q. *Is it not lawfull then to be angry with such as offend?*

A. Yes, so that we be not angry unto sin, nor let the Sun go down upon our wrath, ch.4.26.

Q. *How may we be angry and not sin?*

An. If we so bridle our fury, as that we

we break not forth into any wicked or unlawfull act.

Q. *What is patience?*

A. A quiet digeſting of wrong, and leaving the revenge to God.

Q. *What is charity?*

An. A compunction of heart, whereby one Chriſtian is incited to help and ſuccour another.

Q. *What call you the unity of the Spirit?*

An. An agreement together of Gods people in true faith and doctrine, without ſect or diſſention.

Queſtion. *Why ought we to walk in unity of ſpirit?*

Anſw. Becauſe God which hath created us, Chriſt which hath redeemed us, and the Holy Ghoſt which hath ſanctified us, is but one, and the means whereby we are ſaved, onely one, that is to ſay, Faith: and therefore we ought to agree together in one minde, as Children of one Father, as the heirs ordained all for one happy inheritance, ch. 4. 4, 5, 6.

Queſt. *Having declared what the vertues be which Saint* Paul *would have us follow, rehearſe the vices that he would have us to avoid?*

Anſw. Lying (as I ſaid before) theft, anger, and filthy talking; and out of the fifth Chapter, covetouſneſſe, fornication, drun-

drunkenneſſe, falſe doctrine, fooliſh and idle jeſting.

Q. *What is a lye?*

A. A counterfeit and falſe declaration of the thought and minde, as when we ſpeak one thing and think another.

Q. *VVhat is theft?*

A. Not onely to ſteale with the hand, but all manner of deceit and unlawfull gaine.

Q. *VVhat is anger?*

A. A deſire of revenge for ſome wrong done unto us, or unto them whom we love.

Q. *Of how many ſorts is it?*

A. Of two.

Q. *VVhich be they?*

A. Naturall and Diabolicall.

Q. *VVhat call you naturall anger?*

A. The anger that is in a Magiſtrate towards the Subject, a Father towards his Childe, or a Maſter towards his Servant or Scholar, for the due correction of ſuch vices as they perceive in them to diſhonour God.

Q. *VVhat is diabolicall anger?*

A. So to be incenſt, as to wiſh the deſtruction of any one.

Queſt. *VVherein conſiſteth filthy communication?*

Anſw. In ſwearing, curſing, blaſphe-

ming

ming immodeſt words, and idle jeſting.

Q. *How muſt Chriſtians then frame their daily conference?*

A. In ſuch ſort as it may be to the edification one of another, ſpeaking unto themſelves in Pſalmes and Hymnes, and ſpirituall Songs, and giving thanks to God for all things, ch. 5. 19, 20.

Q. *What is covetouſneſſe?*

A. A greedineſſe of gain, without regard of their own neceſſities, or the neceſſities of others.

Q. *What is Fornication?*

A. A polluting of the ſoul with the luſt of the body.

Q. *What is drunkenneſſe?*

A. A confounding of the reaſon and the ſences by immoderate drinking.

Q. *What is falſe doctrine?*

A. Any thing that is taught contrary to the truth of Gods word.

Q. *How are they ſaid to lead their lives that delight in any of theſe abuſes?*

A. Improvidently.

Q. *Why?*

An. Becauſe they neglect the will of God, to follow their own waies.

Q. *How are they ſaid to lead their lives that abhor them?*

A. Circumſpectly.

Q. *Why?*

A.

A. Because they prefer the will of God before their own imaginations, chapter 5.15,17.

Q. *What is* Pauls *particular exhortation in this Epistle?*

An. The duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. *What is the duty of husbands towards their wives?*

Ans. To love them, as Christ loved his Church, who gave his life for it, chapter 5.25.

Q. *What is the duty of wives towards their husbands?*

A. To submit themselves unto their husbands, as unto the Lord, ch. 5.22.

Qu. *What is the duty of parents towards their children?*

A. Not onely to feed and clothe them, but to bring them up in the feare of the Lord, ch. 6.4.

Qu. *What is the duty of children to their parents?*

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart, ch. 6 1,2.

Qu. *What is the duty of masters to their Servants?*

A. Not to defraud them of their due, nor to use cruelty towards them, remem-

bring that they themselves have also a Master in heaven, ch. 6. 9.

Qu. *What is the duty of servants to their Masters?*

Ans. To obey, and labour for them in singleness of heart, and not with eye-service.

Q. *How is that?*

A. To do all things (whether their Masters be absent or present) as if God beheld them.

Quest. *How doth Saint* Paul *wish the Ephesians (and in them us) to arme themselves for the accomplishing of these and all other duties?*

Answ. First, to gird us with the girdle of truth: secondly, to put on the breast-plate of righteousnesse: thirdly, to be shod with the shooes of the preparation of the Gospel of peace: fourthly, to take the shield of faith: fifthly, the helmet of salvation: sixthly, the sword of the Spirit, chap. 6. 14. to 17.

Quest. *What is understood by the girdle of truth?*

A. A binding of our selves to the observation of the Word of God.

Quest. *What by the breast-plate of righteousnesse?*

An. A good conscience, or innocency of life.

Q.

Q. *What by the ſhooes of peace?*

A. Friendly and quiet converſation.

Q. *What by the ſhield of faith?*

An. The righteouſneſſe of Chriſt, able (like a brazen ſhield) to protect and cover us from the darts of the world, the fleſh, and the devil.

Q. *What by the helmet of ſalvation?*

An. The ſtrength and the power of Chriſt, being for our ſakes vanquiſher of hell, death, and ſin.

Q. *What by the ſword of the ſpirit?*

An. The word of the everliving God, which as a ſword we muſt draw forth, to defend our ſelves, and offend our ſpirituall enemies.

Q. *What is the ſpeciall quality required of him that is thus armed?*

A. Prayer, and continuall thankfulneſs, ch. 6. 18.

To the PHILIPIANS.

Queſtion.

WHat were the Philipians?

A. Exiles of Philippi, a City in Macedonia, where Saint *Paul* had planted the Goſpel.

Q. *VVhat moved him to write unto them?*

A. Two things.

Q. *Which be they?*

Anſ. Firſt, the generall care he had fo all the people of God: ſecondly, that h might ſhew his thankfulneſſe toward th Philipians.

Q. *For what?*

A. For ſending him relief, after they knew he was priſoner in *Rome.*

Queſt. *By whom did they ſend him relief?*

Anſ. By *Epaphroditus* a profeſſor of the Goſpel.

Q. *How doth he ſhew his thankefulneſſe towards them?*

A. Two waies.

Q. *Which be they?*

A. Firſt, in praiſing God for them, and then in praying unto God for them.

Q. *How doth he praiſe God for them?*

An. In that it had pleaſed him to receive them into the fellowſhip of the Goſpel, chap. 1.5.

Qu. *How, and in what ſort doth he pray for them?*

A. Three manner of waies.

Q. *Which be they?*

Anſ. Firſt, that God which had begun this worke in them, would continue it untill the day of Chriſt Jeſus, chapter 1. 6.

Se-

Secondly, that they might be able through his grace, to discerne true doctrine from false, ch. 1.10.

Thirdly, that they might abound in love, and in the works of righteousnesse, ch. 1.11.

Quest. *How doth he encourage them, lest his imprisonment should make them faint?*

A. Three waies.

Q. *Which be they?*

A. First, in respect of others: secondly, of himself; thirdly, by the example of Christ.

Q. *How in respect of others?*

A. That as others beholding his constancy were boldened, and did more frankly professe Christ, so he hoped they would do, ch. 1.14.

Q. *How doth he encourage them in respect of himself?*

A. That as he knew Christ should be magnified in his body, whether he lived or died; so he doubted not, but that they would be of the same minde, chapter 1.20.

Q. *How by the example of Christ?*

Answ. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sakes was

content to ſuffer all reproach and tyranny yea, death it ſelfe, ſo we for his ſak ſhould not refuſe to do the like, chapte 2. 5. to 11.

Q. *What reaſon doth he alledge, the bette to perſwade us thereunto?*

A. A twofold reaſon.

Q. *What is that?*

A. Firſt, as touching the reward of ou perſecutors: ſecondly, as touching the re ward of us that are perſecuted.

Q. *What doth he ſay ſhall be the reward of our perſecutors?*

A. Perdition.

Q. *What of us that are perſecuted?*

A. Salvation, ch. 1. 28.

Queſt. *How doth he conclude theſe circumſtances?*

A. With a neceſſity to ſuffer with Chriſt, if we will be thought to beleeve in Chriſt, ch. 1. 29.

Q. *What do h Paul exhort us unto in this Epiſtle?*

A. Concord, meekneſſe of minde, and godly converſation.

Q. *How to concord?*

A. That we be of one judgement in Religion, ch. 2. 2.

Q. *How to meekneſſe of minde?*

Anſ. That nothing be done through vain glory, but every man to eſteeme other

other better then himſelf, ch. 2. 3.

Q. *How to godly converſation?*

A. That whoſoever is true, juſt, and of good report, him to follow, ch. 4. 8.

Q. *What doth he bid us beware of?*

A. Falſe teachers.

Q. *What names doth he attribute unto falſe teachers, whereby to know them?*

A. He calleth them dogs, evil workers, couſeners, belly-gods, enemies to the croſſe of Chriſt, and minders of earthly things, ch 3. 2. 18, 19.

Q. *And wherefore doth he call them dogs?*

A. Becauſe, like dogs, they bark againſt the doctrine of the Goſpel.

Q. *And why evil workers?*

A. Becauſe in the harveſt of the Lord, they ſeek not his glory, but their owne commodity.

Queſt. *VVhy couſeners?*

A. Becauſe they teach that circumciſion, and the works of the Law, are neceſſary to ſalvation.

Queſt. *Why belly gods?*

Anſ. Becauſe to ſatisfie the luſt of their fleſh, they care not with what ceremonies they ſeduce Gods people.

Q. *How enemies to the croſſe of Chriſt?*

An. Becauſe they are Chriſtians in name onely, and not in deed.

Q. *VVhy minders of earthly things?*

An. Becauſe their chiefeſt care is to be rich, and riſe to promotion.

Q. *How doth* Paul *make known the true Miniſters of God?*

A. By five ſpeciall notes.

Q. *Which be they?*

A. Firſt, he ſaith, they hold it glory to die for the confirmation of their diſciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, ch. 3. 3. Thirdly, they do eſteem all things loſſe, and as very dung, for the excellent knowledge of Chriſt, ch. 3. 8. Fourthly, they preach the righteouſneſſe of Chriſt, and not mens works, ver. 9. Fifthly, their converſation is in heaven, from whence they expect Chriſt, by whoſe coming they hope to be made immortall, ch. 3. 20, 21.

Q. *What is it to have their converſation in heaven?*

A. To live like a Saint on earth.

Q. *That we may be able to do ſo, what is required of us?*

A. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our neighbour, and ſobriety towards our ſelves.

To the COLOSSIANS.

Question.

VVHat are the Coloſſians?

A. A people dwelling in Coloſſe, a City of Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Q. *After his ſalutation what did he?*

A. Gave God thanks for them.

Q. *VVhy?*

Anſw. Becauſe of their faith in Chriſt Jeſus.

Q. *How doth he ſtrengthen that faith?*

Anſw. Firſt, by prayer, and then by exhortation.

Q. *To whom did he pray?*

A. To God.

Q. *For what?*

A. For ſix things.

Q. *VVhich be they?*

A. Firſt, that they may be filled with the knowledge of the will of God, in wiſdome and ſpirituall underſtanding, chap. 1. 9.

Q. *VVhat is wiſdome?*

Anſwer. The knowledge of heavenly things?

Q. *Proceed: what is the ſecond thing?*

Anſw. Secondly, he prayeth that they may walke worthy of the Lord, chapter 1. 10.

Qu. *How is that?*

Anſ. To the honour of God, and the profit of others.

Q. *What is the third thing?*

An. That they may be fruitfull in all good works, ch 1. 10.

Q. *What call you good works?*

A The teſtimony of a lively faith, ſet forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they increaſe in the knowledge of God, ch 1. 10.

Q. *How ſhall they increaſe?*

A. By the dew of Gods mercy, and the Sun-ſhine of his righteouſneſſe.

Q. *What is the fifth thing?*

A. That they may be ſtrengthened.

Q. *With what?*

Anſwer. With the glorious power of Chriſt.

Q. *To what end?*

A. To endure with patience and joy, the afflictions of this life, ch. 1. 11.

Q. *What is the ſixth thing?*

A. That they may be alwaies thankfull unto God.

Q. *Doth he ſhew any reaſon why they ought to be thankefull.*

An.

A. Yes: first, in that God hath made them meet to be partakers of the inheritance of Saints: and secondly, in that he had delivered them from the power of darkneſſe, and brought them into the Kingdome of light, ch. 1. 12, 13.

Q. *By whoſe means?*

Answer. By Christ the Redeemer, the Image of the invisible God, the head of the Church, the first-borne of the dead, and the Peace-maker between God and man.

Queſt. *What doth he exhort them unto?*

Answer. To cleave to none but unto Christ.

Queſt. *Why?*

An. Becauſe in him onely they ſhall be compleat and perfect, ch. 2.

Q. *Where muſt we ſeek him?*

A. In heaven.

Q. *How?*

An. By ſetting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Q. *When are our affections ſet upon things that are above?*

A. When we live after the good motion of the Spirit.

Queſt. *When upon things that are upon the earth?*

An.

A. When we live after the deſires of the fleſh.

Q. *Shew me a difference betwixt the ſpirit and the fleſh?*

Anſw. The fleſh ſaith, Rather ſteal then ſuffer want; the Spirit ſaith, Thou ſhalt not covet another mans goods. The fleſh ſaith, Revenge where thou haſt taken wrong; the ſpirit ſaith, Forgive, as Chriſt hath forgiven thee, ch.3.13.

Q. *When doth this ſpirit fall upon us?*

A. In Baptiſme.

Q. *How may we grieve the ſpirit?*

A. By abuſing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods ſervice, to the ſervice of the world.

Q. *How is the time loſt to be redeemed?*

A. By ſpending it more vertuouſly then heretofore we have done: as if we have been careleſſe, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankfull: if we have been idle talkers, now to ſeaſon our words with the ſalt of wiſdome and edification, ch.4.2,6.

The

The first Epistle of St. *Paul* to the THESSALONIANS.

Question.

HOw is this Epistle divided?

A. Into two parts.

Q. *Which be they?*

A. Into a commendation, and an exhortation.

Q. *Whom doth* Paul *commend?*

An. First, the Thessalonians, then himselfe.

Quest. *For what doth he commend the Thessalonians?*

An. First, for their readinesse to heare: and secondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things which he saw begin to flourish amongst them.

Q. *And what were those?*

Answ. Effectuall faith, diligent love, and patient hope, ch. 1. 3.

Q. *What is effectuall faith?*

An. That faith which bringeth forth good works.

Q.

Queſt. *Diligent love, what is it?*

Anſw. That love which hath a care t benefit whom it loveth.

Queſt. *Patient hope, what is it?*

Anſwer. Hope that giveth a man cou rage to endure all the afflictions of thi life without repining, becauſe he de pends upon the Reward promiſed i Chriſt.

Q. *And what is that?*

A. Eternall life.

Q *How many kinds of love are there?*

A Three.

Q. *Which be they?*

Anſw. Firſt, love in the Magiſtrate, to labour for the glory of God, and benefit of the Common-wealth: Secondly, love in the Miniſter, to feed his flock: Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Q. *How do they receive the Goſpel, that receive it with ſuch profit?*

A. They receive it not in word onely, but in power alſo, ch. 1. 5.

Queſt. *What aſſurance doth it bring unto them?*

A. That they are the elect Children of God, ch. 1. 4.

Q *But what are ſuch men unto God?*

A. A glory.

Qu.

Q. *What unto the world?*

A. A good example, ch.1.7.

Queſt. *How doth* Paul *commend himſelf?*

A. Firſt, for his love towards them: ſecondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Q. *Wherein did he ſhew his love?*

A. In foure reſpects.

Q. *Which be they?*

A. Firſt, in proteſting that he was not only willing to have dealt the Goſpel unto them, but alſo his own life, chap.2.8. Secondly, in ſending *Timotheus* unto them for their comfort, when he could not come himſelf, chap.3.5. Thirdly, in eſteeming their conſtancy in the faith, his life; and their fainting, his death, ch.3.8. Fourthly, in continuall prayer for them, that their hearts might be ſtable and unblameable, in holineſſe before God and the world, ch.3.13.

Q. *Wherein did he ſhew his diligence in teaching?*

A. In that he laboured night and day for their inſtruction, ch.2.9.

Queſt. *Wherein is the purity of his doctrine?*

A. In that it was without deceit, flattery, covetouſneſſe, vain glory, and not to pleaſe men, but God, ch.2.5. to 8.

Q.

Q. *Was not* Paul *vain glorious then when he did thus praiſe himſelf?*

A. No.

Q. *VVhy?*

A. For two cauſes.

Q. *VVhich be they?*

A. Firſt, in that he did it not to win praiſe to himſelfe, but to allure them to embrace the Goſpel which he taught. And ſecondly, to ſhew what difference there was betweene him and his doctrine, and the falſe teachers and their doctrine.

Q. *What doth he exhort the Theſſalonians unto?*

An. To keep their bodies as veſſels of holineſſe.

Q. *VVhy?*

A. Becauſe God hath called them not to uncleanneſſe, but to purity of life, ch. 4. 7.

Q. *VVhat muſt they do to keep their bodies holy to the Lord?*

A. Fly from luſt, oppreſſion, fraud, conteation, idleneſſe, and all appearance of evil, ch. 4. 3 to 12. 5. 22.

Qu. *VVhat doth he annex to this exhortation?*

A. A reprehenſion.

Q. *For what doth he reprehend them?*

A. For two things.

Q.

Q. *Which be they?*

Anſ. For mourning for the dead, and curious ſearching to know when ſhould be the time of Chriſt his ſecond comming.

Qu. *Ought we not then to mourne for the dead?*

A. No, not in that manner as Infidels do, which think their dead ſhall never riſe againe.

Q. *How then?*

A. As good Chriſtians ſhould, who account of death but as a ſleep, out of the which the faithfull ſhall one day awake to their eternall life, ch. 4. 14.

Q. *Why doth he forbid them to ſearch for the time of Chriſt?*

A. For two cauſes.

Q. *Which be they?*

Anſw. Firſt, becauſe they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and ſecondly, becauſe he would rather have them make themſelves ready thereunto, knowing it will come ſuddenly, and as a thiefe in the night, then for to enquire after the houre.

Queſt. *How muſt they make themſelves ready for it?*

Anſw. In walking like the children of light

light, and not like the children of darkneſſe, ch. 5. 5.

Q. *How is that?*

Anſw. In peace and love one toward another, in watching, praying, continu all thankſgiving, hearing the word preached, and reverencing the Miniſters, ch 5. 12, 13.

II. THESSALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle of the Theſſalonians?

A. The triall of faith.

Q. *How is faith tried?*

A. By afflictions.

Q. *What is the fruit of affliction?*

A. Patience, ch. 1. 4.

Q. *What proceeds of patience?*

Anſ. The righteous judgement of God chap. 1.

Q. *Who will God judge?*

A. The afflicter, and the afflicted.

Q. *How will he judge the afflicter?*

A. In flaming fire, rendring vengeance ch. 1. 8.

Q. *How the afflicted?*

A

Anſ. In mercy, giving them reſt, chapter 1.7.

Q. *When ſhall this judgement be?*

A. At the later day, when the Lord Jeſus ſhall ſhew himſelf from heaven with his mighty Angels, ch. 1.7.

Q. *What ſhall be a ſigne of that day?*

A The falling away of many from the faith, ch. 2.3.

Q. *By whoſe means ſhall they fall away?*

A. By the means of Antichriſt.

Q. *What is Antichriſt?*

Anſwer. The man of ſin, that oppoſeth himſelf againſt all that is called God, chap. 2. 4.

Q. *By whom will he work?*

A. By Satan.

Q. *In what manner?*

An. With great power, but in all deceiveableneſſe, ch. 2.

Q. *Amongſt whom?*

A. Not amongſt the Elect, but them that ſhall periſh, ch. 2.10.

Q. *Why not amongſt the Elect?*

A. Becauſe from the beginning they are choſen to ſalvation, ch. 2.13.

Q. *Therefore what ought to be the care of the Elect?*

A. To ſtand faſt in the doctrine which they have received, ch. 2.15.

Queſt. *What is the means whereby they*

may

may be able to ſtand faſt?

A. Prayer.

Q. *What muſt they pray for?*

A. Two things.

Q. *Which be they?*

Anſw. That the word of God may have free paſſage, and that they may be delivered from the company of the wicked, ch.3.1,2.

Qu. *Whoſe ſteps doth Saint* Paul *counſell them to follow?*

A. His own.

Q. *Wherein?*

An. Firſt, in righteouſneſſe of minde, and in labouring before they eat, chapter 3.7,12.

Q. *How muſt they be uſed that follow not his inſtruction?*

A. Excommunicated, ch.3.14.

Q. *Tell me what excommunication is?*

An. To be baniſhed the Congregation of God.

Queſt. *How, as an enemy, utterly to be caſt off?*

A. No, but as a friend, to be won to amendment of life, ch. 3.15.

I. TIMOTHY.

Queſtion.

WHat *was* Timothy *?*

Anſw. A Diſciple of *Pauls*, and a profeſſor of the Goſpel.

Q. *Where did he profeſſe it ?*

A. In Epheſus.

Q. *What doth* Paul *admoniſh him of ?*

A. His duty.

Q. *In what conſiſted his duty ?*

A. In reading the Word, and rebuking of ſin.

Q. *How muſt we rebuke ſin ?*

A. Openly.

Q. *Why ?*

Anſw. Becauſe others may take heed, ch.5.20.

Q. *Is there no difference to be made ?*

A. Yes.

Q. *In what ?*

An. The elder ſort muſt be rebuked as Fathers, the younger as Brethren, chapter 5. 1.

Q. *What muſt he teach all men ?*

A. To pray.

Q. *In what ſort ?*

A. By lifting up of pure hands, ch.2.8.

Qu.

Q. *For whom?*

An. For all people, but eſpecially for Princes and Rulers.

Q. *To what end?*

A. That under their authority we may leade a godly and a peaceable life.

Q. *How all women?*

An. To array themſelves with ſhamefacedneſſe and modeſty, and not with gold, pearle, or broidered haire, chap. 1. 6.

Q. *How Miniſters?*

A. To be blameleſſe, the husband of one wife, watchfull, ſober, harborous, apt to teach, no drunkard, quarreller, or covetous, ch. 3. 2, 3.

Q. *How widows?*

An To exerciſe deeds of charity: to bring up their children vertuouſly: not to be idle pratlers, gadding from houſe to houſe, ch. 5. 10, 13.

Q. *How rich men?*

A. Not to be high-minded, nor put confidence in uncertain things, but be ready to diſtribute to them that want, ch. 6. 17.

Q *What is the beſt gain?*

A. Godlineſſe, ch 6. 6.

Q *Why?*

Anſ. Becauſe they that would be rich fall into many temptations and ſnares, that

hat may drowne them in perdition and eſtruction, ch. 6 9.

II. TIMOTHY.

Queſtion.

HOw is this Epiſtle divided?

A. Into two parts.

Q. *Tell me, which be they?*

An. Into an exhortation, and a Propheſie.

Q. *But what doth* Paul *exhort unto?*

A. Stedfaſtneſſe in faith, and patience in ſuffering for the ſame, ch. 1. 3.

Q. *Why?*

Anſw. Becauſe thoſe that will reigne with Chriſt, muſt ſuffer with Chriſt, chap. 2. 12.

Q. *By what example?*

An. By the example of the Souldier, Husbandman, and of him that contendeth for a maſtery, neither of which receiveth recompence, except they firſt labour, ch. 2 4, 5, 6.

Queſt. *What hindereth our ſalvation in this behalf?*

A. Contending about frivilous and vain queſtions.

Q. *How?*

An.

A. In that they engender ſtrife, chap. 2.14.23.

Q. *Of what doth he propheſie?*

Anſw. Of the perillous time to come, ch.3.1.

Queſt. *How ſhall the time to come be perillous?*

A. By reaſon of wicked men.

Q. *What wicked men?*

An. Lovers of themſelves, covetous, boaſters, proud, and curſed ſpeakers, diſobedient to parents, without naturall affection, &c. ch.3.2,3,4,5.

Queſt. *By what means therefore doth he teach Gods Miniſters to repreſſe the malice of ſuch men?*

Anſ. By preaching the word in ſeaſon, and out of ſeaſon, by improving, rebuking, and exhorting with all long ſuffering and doctrine.

Paul to TITUS.

1.

Queſtion.

W*Here was* Titus *when* Paul *writ unto him?*

A. In Crete.

Q. *To what end was he there?*

A.

A. To finish the doctrine which Saint *Paul* had begun.

Q. *How must we be armed thereunto?*

A. With boldness, as Gods Embassadour, and by shewing himself an example of good works and integrity of life, chap. 2.7,15.

Q. *To whom?*

A. To all whom he taught.

Q. *Who were those?*

A. Both young and old.

Q. *What doth he teach the old?*

A. The men to be sober, honest, discreet, sound in faith, love, and patience, ch.2.2. The women to be holy, and not given to wine.

Q. *What doth he teach the young?*

Ans. The men to be sober minded; women to be chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

S. *Paul* to PHILEMON.

Question.

Q. *From whence was this Epistle written?*

A. From Rome.

Q. *Upon what occasion?*

Ans. *Onesimus* a servant to *Philemon*, being

being fled from his Master, *Paul* winnet
to CHRIST; and sends him back a
gain.

Q. *By what entreaty?*

A. That *Philemon* would receive him.

Q. *How?*

Anſ. As if *Paul* himſelfe were preſent
ver. 17.

Q. *For what reaſon?*

Anſw. Becauſe he was now not one
his Servant, but his Brother in th
Lord.

Q. *How?*

A. In that he profeſſed the Goſpel.

The Epiſtle to the HEBREWS.

Queſtion.

WHo writ this Epiſtle?

An. It is not known.

Q. *What is handled in it?*

A. The difference betweeu the Prieſt
hood of Chriſt and the Leviticall Prieſt
hood.

Q. *How did they differ?*

Anſ. In five points.

Q. *Which be they?*

A. As touching the Office, the Tem
ple

e, the Sacrifice, the Ceremonies, and the ffect.

Queſt. *How do they differ as touching the ffice?*

Anſw. The Prieſt-hood of the Levites as externall, and after the order of *aron*: the Prieſt-hood of Chriſt is ſpiituall, and after the Order of *Melchiſedech*

Q. *What is it to be a Prieſt after the order* of Melchiſedech?

Anſw. To be a Prieſt, a Prophet, and a King, not for a month, a yeer, or an age, but for ever, chap. 7. 3. 23.

Queſt. *Why are theſe three titles attributed?*

An. Becauſe he ſanctifies us from ſin, eacheth us by his wiſdome, and governs s by his power.

Queſt. *How do they differ as touching the Temple?*

Anſw. The Temple of the Levites was u lt with hands, and to endure but a time: he Temple of Chriſt is built by the Holy Ghoſt in eternity, ch 8.

Queſt. *How do they differ as touching their Sacrifices?*

A. The Levites did offer the blood of Goats and Buls; but Chriſt his own precious blood.

Q. *How touching their ceremonies?*

An. The Ceremonies of the Levites were corporall, as the attiring of the body, and other externall observations: the Ceremonies of the Gospel are spirituall, as the vertuous disposition of the soule.

Q. *How touching their effects?*

A. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body, the sacrifice of Christ, but once offered, sanctifies both body and soul, chap. 9.13. & 28.

Q. *In whom?*

A. In all that have faith.

Q. *What is faith?*

A. The ground of things which are hoped for, and the evidence of things which are not seen, chap. 11.1.

Qu. *How do the Temples of* Moses *and Christ agree?*

Ans. The Temple of *Moses* had three separations: as the holiest of all, whereinto the high Priest onely entred, and that but once every yeer: the Tabernacle of the Congregation, where the Levites remained; and the open Court, where the people had resort: So in the Temple of Christ, there is the spirit, the soul, and the body.

Q. *What difference is between the Spirit and the Soule?*

Ans.

An. By Spirit is underſtood regeneration through faith in Chriſt, and by ſoule is underſtood man in his firſt corruption, living according to the rule of reaſon, without the knowledge of Gods Word or Faith.

Q. *Being once grafted in faith, what is it to fall away from it?*

Anſw. Sin againſt the holy Ghoſt, which is unpardonable, chapter 6. 4. and chapter 10. 26.

Q. *How may we fall from faith?*

A. If when once we have received the knowledge of Chriſt, we afterward deny him.

Queſt. *What therefore are the Hebrews counſelled to do?*

A. To keep the profeſſion of their hope without wavering, chap. 10. 23.

Q. *How muſt that be?*

A. Through patience.

Q. *Wherein?*

A. In eſteeming light the troubles of this life, by ſetting before our eyes the joy of the world to come.

Q. *What have we to encourage us?*

A. The words of our Saviour.

Q. *What are they?*

Anſw. My Son, faint not when thou art rebuked; for whom the Lord loveth he chaſteneth, and ſcourgeth every Son

that he receiveth, ch. 12. 5,6.

Queſt. *Is there nothing elſe required but patience?*

A. Yes, the ſacrifice of a Chriſtian.

Q. *What is that?*

Anſw. To praiſe God alwaies, and diſtribute to the poore, ch. 13. 15. 16.

The Generall Epiſtle of St. JAMES.

Queſtion.

WHY *is this called the generall Epiſtle of* S. James?

A. Becauſe it is not written to any one man or Countrey, but generally unto all the Jewes diſperſed through many Countries.

Q. *What doth it contain?*

Anſw. The effects of our Juſtification, as Saint *Paul* to the Romans declared the cauſe.

Q. *What is the cauſe of Juſtification?*

A. Faith.

Q. *What are the effects?*

A. Good works, ch. 2 23.

Q. *How is faith divided?*

A. Into two parts.

Q.

Q. *Which be they?*

A A lively faith, and a dead faith.

Q. *What is a lively faith?*

Answer. Faith made known by good works.

Q. *What is a dead faith?*

An. Faith without good works, and so the Devil is said to have faith, chap. 2. 17. 19.

Q. *What be the good works* S. James *exhorteth unto?*

A. Patience, prayer, love, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections, not to speake evil one of another, but to be friends of this world.

Q. *From whence proceed good works?*

A. From God, ch. 1. 17.

Q. *From whence evil?*

A. From our own concupiscences, ch. 1. 14.

Q. *What saith* S. James *of patience?*

Answ. Blessed is the man that endures temptations, for when he is tried, he shall receive the Crown of life, chapter 1. 12.

Q. *What saith he of prayer?*

A. Let him that asketh ask with faith and waver not, chap. 1. 6.

Q. *Of love what saith he?*

Ans. He that loveth his neighbour as

himſelf fulfilleth the law, ch.1.6.

Q. *Of ambition, what?*

A. God rejecteth the proud, and gives grace to the humble, ch.1.9.

Q. *What of ſwearing?*

An. Before all things (my brethren) ſweare not, neither by heaven, earth, nor any other oath; but let your yea be yea, and your nay, nay, leſt you fall into condemnation, ch.5.12.

Q. *What of contention?*

A. Where envying and ſtriſe is, there is all manner of evil works, chapter 3. v. 16.

Q. *What of the tongue?*

A. That it is a fire, and a world of wickedneſſe, defiling the whole body, if it be ungoverned, ch.3.6.

Q. *What of evil ſpeaking?*

Anſ. If a man ſpeake evil of his brother, he ſpeaketh evil of the law, chapter 4. 11.

Q. *Who are the friends of the world?*

A. Such as eſteeme more of riches, honour, and ſuch like, then of the Word of God.

Q. *What ſaith S. James of ſuch men?*

Anſ. He bids them weep and howle for the miſeries that ſhall come upon them: their riches are corrupt, and their Garments are moth-eaten, their Gold

and

and ſilver is cankered, the ruſt thereof ſhall be a witneſſe againſt them, chapter 5. 1, 2, 3.

Q. *What is the beſt uſe of riches?*

Anſ. To imploy them in doing good, as in relieving the poore, the fatherleſſe, and widows, and that is called true Religion, and undefiled before God, chapter 1. 27.

Q. *Every one therefore that heareth the word of God, is not religious?*

A. No, but ſuch only as are doers thereof, chap. 1. 22.

The firſt Epiſtle Generall of PETER the Apoſtle.

Queſtion.

W*Hat is contained in this firſt Epiſtle of* S. Peter?

A. Three things.

Q. *Which be they?*

A. The calling of Chriſtians, their dignity, and fruits of their calling.

Q. *Who hath called them?*

A. Chriſt.

Q. *How?*

An. Through obedience and ſprinkling

ling of his blood, ch. 1. 2.

Q. *To what?*

A. To an inheritance immortall, and undefiled, that fadeth not away, but is reserved in heaven for us, ch. 1. 4.

Q. *How must we apprehend it?*

A. By faith, ch. 1. 5.

Q. *What is the dignity of Christians?*

A. They are said to be a royall Priesthood, a holy Nation, a peculiar people, chap. 2. 5.

Q. *What is the fruit of their calling?*

A. To shew the vertue of him that called them, chap. 2.

Q. *How is that?*

A. Being holy as he is holy, and since he hath called us out of darknesse into light, to walk as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all envie and evil speaking, ch. 2. 1. & 9.

Quest. *How shall we do these things, the world every houre provoking us to the contrary?*

A. By setting before us the example of Christ, which gave his life for his enemies; and when he was reviled, reviled not again, and when he suffered, threatned not, but committed it unto him that judgeth righteously, chap. 2. 21, 22.

Q. *What brings us to this obedience?*

A.

An. The love we owe to Christ, that hath begotten us anew to righteousnesse, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Qu. *Who is the efficient cause of our salvation?*

A. God the Father.

Q. *What is the materiall cause?*

Ans. The obedience of Christ to the Crosse.

Q. *What is the formall cause?*

A. Our effectuall calling.

Q. *What is the finall cause?*

A. Our sanctification.

Q. *Wherein standeth our sanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to sin, and living to God, chap. 4. 2.

Q. *When do we live to God?*

A. When we mortifie the lusts of the flesh, chap. 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be those?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Q. *What doth he counsell as touching every mans private self.*

A.

Answ. To be sober and watching in prayer.

Q. *What is prayer?*

A. A calling upon the Name of God in the time of necessity.

Q. *What are the properties thereof?*

An. It must be from the heart, with true faith in the Name of Christ, and in few words.

Q. *What is the efficacy of prayer?*

A. It overcometh God, which overcometh all things.

Q. *What doth* S. Peter *counsell us to do as touching others?*

A. One to suffer with another, to love as brethren, to be pittifull, not to render evil for evil; but contrariwise, to blesse, ch.3.8,9.

Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

An. Because therein wee are blessed, ch 4.14.

Q. *How must we suffer?*

A. Not as murtherers, theeves, or evil doers, but as lovers of faith, ch.4.15.

Qu. *Why are we bound to these vertuous actions?*

Answ. Because thereby God is glorified ch.2.12.

The

The II. Epiſtle of S. PETER.

Queſtion.

W*Hat doth* S. Peter *exhort us unto in this Epiſtle?*

Anſw. That having once received the knowledge of the Goſpel, to confirm and eſtabliſh it in us by good works, and to ſtick unto it, even till the laſt gaſpe, chap. 1. 10.

Q. *VVhy?*

A. Becauſe, as S *Paul* ſaith, So runne that ye may obtain; ſo S. *Peter* ſaith, by making ſure your election, that is, in not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdome of our Lord and Saviour Jeſus Chriſt chap. 1. 12.

Qu. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The laying down of the tabernacle of this fleſh, 1. 14.

Q. *Why doth he call this fleſh of ours a tabernacle?*

An. Becauſe we dwell therein as ſtrangers, not for ever, but for a certain time.

Q.

Q. *How doth* Peter *confirme the doctrine of faith?*

A. By ſhewing it is no deceivable fable, but the truth it ſelf, deſcended from heaven, chap. 1. 17, 18.

Q. *Who are the impugners of this truth?*

A. Hypocrites and Atheiſts.

Q. *What are Hypocrites?*

A. Wells without water, ſuch as pretend an outward holines, but inwardly are corrupt and venemous, ch. 2. 13. 17.

Q. *What are Atheiſts?*

A. Mockers and deriders of the Scriptures, and ſuch as think there will be no reſurrection, ch. 3. 3, 4.

Q. *When ſhall theſe men appear?*

A. In the later times, ch. 3. 3.

Q. *How ſhall they be diſproved?*

A. The heaven ſhall melt, and the earth be conſumed with fire, and the Lord appearing in glory, ſhall give them the wages of unrighteouſneſſe ch. 3. 10. & 2. 13.

Q. *Is there any hope of eſcaping?*

A. No, for he that ſpared not the Angels when they ſinned, will not ſpare thee, ch. 2. 4.

The

The firſt Epiſtle generall of S. JOHN.

Queſtion.

WHat is here ſet down?

A. Two ſorts of love.

Q. Which be they?

A. Love of the world, and Love called Charity.

Q. In what conſiſts the love of the world?

A. In three things.

Q. Which be they?

A. Concupiſcence of the fleſh, luſt of the eyes, and pride of life, chap. 2. 16.

Q. What is concupiſcence of the fleſh?

A. An inclination of the heart to enjoy the pleaſures of the body, as wantonneſſe, chambering, ſloath, drunkenneſſe, and ſuch like.

Q. What is the luſt of the eyes?

A. A covetous and immoderate deſire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theſt, deceit, rapine, uſury, coſenage, and ſuch like.

Q. Wherein conſiſteth pride of life?

Anſ. In all things, as in meat, drinke, appa-

apparell, houſe-roome, and other things to bear an arrogant contemptuous minde, ſtriving to excell others.

Q. *What doth he then ſay touching ſuch livers?*

A. That God is not in them, nor they in him, chap. 2. 15.

Q. *What is charity?*

Anſ. A motion of the heart, whereby we do love God, and in him our neighbour.

Q. *What is the love of God?*

Anſwer. To keep his commandment, chap. 5. 2.

Q. *What is it to love our neighbour?*

A. To eſteem him as our ſelves.

Q. *How many kinds of love are there?*

A. Two.

Q. *Which be they?*

A. True, and feigned love.

Q. *Which call you true love?*

A. Not onely to help our brother with all we have, but if need require, to offer our life for him, chap. 3. 16.

Q. *What call you feigned love?*

A. To love in word, and not in deed, ch. 3. 18.

Q. *What ſaith S.* John *as touching true lovers?*

A. That they dwell in God, and God in them, ch. 4. 16.

Q.

Q. *VVhat is it to dwel in God?*

A. To be partakers of his grace to the mortification of the flesh, and lively demonstration of our faith.

Q. *How shall we know that God dwelleth in us?*

A. If we see our brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him chap. 3. 17.

Qu. *VVhat is said of him that hateth his brother?*

A. That he walketh in darkness, chap. 2. 11. is the childe of the devil, chap. 3. 10. abideth in death, chap. 3. 14. is a manslayer, and barred from eternall life, chap. 3. 15.

The 2. and 3. Epistles of S. JOHN.

Question.

TO whom were these two last Epistles written?

A. The one to a certain zealous Lady, the other to *Gaius*, a professor of the Gospel.

Q. *What doth he commend in the Lady?*

An. Her vertuous bringing up of her children,

Q.

Q. *What in* Gaius?

A. His teſtimony of faith, and hoſpitality towards ſtrangers.

Q. *What doth he admoniſh them of?*

A. To beware of deceivers.

Q. *What are thoſe?*

Anſw. Such as would not confeſſe that Chriſt was come in the fleſh.

Q. *How muſt they entertain them?*

An. They muſt not receive them into their houſes, nor bid them God ſpeed.

Q. *Why?*

A. Becauſe in ſo doing they ſhould be partakers of their evil deeds.

The Epiſtle of JUDE.

Queſtion.

TO *whom was this Epiſtle written?*

A. To all Chriſtian Churches.

Q. *What doth he exhort them unto?*

A. To contend for the maintenance of their faith.

Q. *Againſt whom?*

A. Againſt Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmure, complain, and walke after their own luſts.

Q. *Whom do they murmure againſt?*

A. Governours.

Q. *How doth he reprove them?*

A By the example of *Michael* the Arch Angel, who when he ſtrove with the Devil about the body of *Moſes*, blamed him not with curſed ſpeaking, but the Lord rebuke thee.

Queſtion. *What doth he meane by this example?*

A. If it be not lawfull to raile upon the Devil, much leſſe upon Magiſtrates, be they never ſo wicked.

Queſt. *What is it to walke after our luſts?*

Anſw. To be directed by carnall judgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt tell me what you underſtand by *Revelation?*

Anſwer. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoule can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q.

Queſt. *What is the authority of this Revelation?*

Anſw. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Q. *To whom was it given?*

Anſw. To the Apoſtle S. *John* and ſo conſequently from him to the Church of God through all ages.

Queſt. *Where was* John *when he received it?*

Anſw. In an Iſland called *Pathmos*, environed with the *Ægean* Sea, which Sea divides *Europe* from *Aſia*.

Q. *What did he there?*

Anſ. He was baniſhed thither by the Tyrant *Domitian*, about the yeer of our Lord Jeſus 96. which Tyrant ſought to ſuppreſſe the light of the Goſpel: but the Lord in mercy did the more advance it, as appears, by adding a further diſcovery of his will, by the book of the Revelation.

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by theſe words: *Bleſſed be they that reade, heare, and keep in memory, thoſe things which are written in this propheſie*, chapter 1. 3.

Queſt. *To whom was* John *commanded to ſend it?*

A.

Anſ. To the ſeven Churches of *Aſia*, namely, of *Epheſus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the deſtruction of Jeruſalem, *John* did proſecute his holy calling in the Miniſtery.

Q. *What method did he uſe in the manner of his writing?*

A. Firſt, a friendly ſalutation, and then a brief narration.

Q. *How doth he ſalute them?*

Anſ. By wiſhing unto them grace, and peace.

Q. *What underſtand you by grace?*

A. The free love and affection which God bears towards us for his own ſake, although indeed we deſerve it not, but are in our ſelves the children of wrath and perdition.

Q. *What by peace?*

A. All kinde of benefits, both ſpirituall and temporall, which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q. *In whoſe name ſalutes he them?*

Anſ. In the Name of the Father, the ſeven Spirits, and of Jeſus Chriſt, chapter 14. 5.

Q. *What is meant by the ſeven Spirits?*

A. The Holy Ghoſt.

Q.

Q. *The holy Ghoſt being but one in perſon, why doth he deſcribe him by the number of ſeven?*

Anſw. Although the holy Ghoſt be but one in divine eſſence, yet according to the ſeven fold operation which it had in the Churches of *Aſia*, it is called by the name of ſeven Spirits; not that it is in perſon divers, but in power and vertue, according to the diverſity of thoſe ſubjects in which it worketh.

Qu. *But why is that placed in the ſecond place, whereas the uſuall order teacheth us to ſay, the Father, Son, and holy Ghoſt: and not the Father, Holy Ghoſt, and ſo put the Son laſt.*

A. John uſeth this order, not that there is any degree or dignity in one Perſon more then in another: For the Father is not greater then the Son, nor the Son greater then the Holy Ghoſt, they are all of the ſame Power, Majeſtie, and Glory: nor is one before another: but the reaſon that moved *John* to ſet our Saviour in the third place, was becauſe immediately the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Q. *As how?*

A. In deſcribing him.

Q. *How doth* John *deſcribe Chriſt?*

Anſw. Two manner of waies: firſt, as touch-

touching the excellency of his glory, as he appeared unto him in a viſion, chapter 1. from 12. to 17.

Q. *What was his office?*

Anſwer. It was threefold, he had the office of a Prophet, of a Prince, and of a Prieſt.

Queſtion. *How did he ſhew himſelfe a Prophet?*

Anſwer. In bearing witneſs of the truth, and revealing the counſels of God unto men.

Q. *How a Prince!*

A. Two manner of waies: firſt, by his victory over death; Death is ſwallowed up into victory, 1 Cor. 15. 54. And ſecondly, becauſe he hath dominion over all principalities and powers, both in heaven and upon earth, Epheſ. 1. 12.

Q. *How a Prieſt?*

A. In that he hath waſhed us from our ſins in his blood, offering his body a ſacrifice for us upon the Croſſe.

Q. *Did Chriſt beare theſe three offices only for himſelf?*

Anſwer. No, but for the benefit of the faithfull, that as he was, ſo they might be both Prophets, Kings, and Prieſts: Prophets, in that he ſaith, I will poure my ſpirit upon all fleſh, and your ſonnes and daughters ſhall propheſie: Kings in that

that we ſhall reigne with him eternally: and Prieſts, for that true Chriſtians do offer the ſpirituall ſacrifice of Prayer, praiſe, and almes-deeds, Heb. 13.15, 16.

Q. *Are then all Chriſtians Prieſts alike?*

An. They are as touching the ſacrifice aboveſaid, but not as touching Church-government: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Q. *How doth he deſcribe Chriſt, according as he ſaw in viſion?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of gold, his haire was as white as ſnow, his eyes as a flame of fire, his feet like unto fine braſſe burning in a furnace, his voyce to the ſound of many waters; in his right hand he had ſeven ſtars, out of his mouth went a ſharp two edged ſword, and his face ſhone as the Sun ſhineth in his ſtrength.

Queſtion. *What gather we by this deſcription?*

Anſ. By this long robe girt unto him, we gather the readineſſe of Chriſt in his Kingly and Princely Office to execute the work of our ſalvation; by his white haires, his fulneſſe of knowledge and wiſdom; by his fiery eyes, his deep inſight into the deepeſt corners of the earth,

earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſſe, the purity and brightneſſe of his waies, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto braſſe then unto gold, becauſe gold is a ſofter metral, and not ſo fit to repreſent his invincible ſtrength: by his voyce, compared to the noiſe of many waters, we underſtand the ſound of the Goſpel, humbling ſome to their ſalvation, others to their confuſion: by the ſtars in his right hand, his faithful Miniſters, by whom he worketh, which as ſtars ſhould give light unto men by their doctrine and converſation: by the two edged ſword, is underſtood the powerful word of God, entring and cleanſing the hearts of his children, and thruſting through the other to their deſtruction: and by his face ſhining like the Sun at the higheſt, the unſpeakable brightneſſe of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

Qu. *Why doth he reſemble the Churches to golden Candleſticks?*

Anſ. Becauſe as the Candleſtick doth not give the light, but the light is put upon it: ſo the Church receiveth all her light put upon her from Chriſt; for the

doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. *Into how many points may we draw the doctrine of this book?*

A. Into foure.

Q. *Which be they?*

A. Precepts, Propheſies, Promiſes, and Threatnings.

Q. *Wherein are the Precepts ſeen?*

A. In the inſtructions given to the ſeven Churches.

Qu. *Upon how many generall points do theſe inſtructions conſiſt?*

An. Upon three: a commendation, a reprehenſion, and an exhortation.

Queſtion. *What doth Chriſt commend in them?*

Anſw. Their Vertues, as Patience, Labour, Zeale, in the Church of Epheſus, chap. 2. 2. The works of Faith, Repentance, and Charity, together with conſtancy in Affliction, and true Humility, in the Church of *Smyrna*, chapter 2. 9. Fortitude and valiant Perſeverance, in the Church of Pergamus, that notwithſtanding the Martyrdome of *Antypas*, a man there put to death for Religion, yet they were not terrified, but held faſt the faith of Jeſus Chriſt, and never forſooke it, chap. 2. 13. Love and ſervice toward their

their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, chap. 2. 19. A little increase of faith, keeping of the Word of God, and a free confession of his Name, in the Church of Philadelphia, chap. 3. 8.

Q. *What doth Christ reprehend in them?*

A. Their vices, as the lacke of love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Sathan, that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that, as *Balaam* did, taught the people of God to stumble in two things, causing them to commit Fornication, both in Bodie and Soule: In body, by abandoning their wives to common use: in Soule, by sacrificing to their Idols for superstitions sake, chap. 2. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jezabel* a wicked woman, to set abroach false and abomineable doctrine, tending to forni-

cation and Idolatry amongſt them, chap 2. 20.

At Sardis their works were faire in outward ſhew, but inwardly nothing but filth and rottenneſs, ch. 3. 1.

At Laodicea they were time-ſervers, and halted between two opinions, and were neither hot nor cold, ch. 3. 15.

Queſtion. *What doth Chriſt exhort them unto?*

Anſw. Repentance and amendment of life.

Queſt. *To their repentance what is annexed?*

An. A gracious promiſe, to be written in the book of life.

Q. *To their willfull perſeverance in their ſins what is annexed?*

Anſw. A heavy threatning, that he will come ſuddenly upon them as a theefe, and they ſhall not know the houre, chap 3. 3.

Queſt. *Having learned the ſtate of things as they ſtood for the preſent when this Revelation was given, what next ſucceedeth?*

Anſwer. The Propheſie of things to come, which is either generall, as touching ſuch things as ſhould happen to the whole world, or particular, but (yet of more moment then the former) as touching

touching ſuch things as ſhould happen to the Church.

Q. *What is the end of the Propheſie of the Church?*

A. That the faithfull, admoniſhed beforehand of the aſſaults and bloody attemps which the Devil and the world ſhould make upon the Church, might be confirmed in faith and patience, to ſtand reſolute in deſpite of both, till the day of the coming of Chriſt Jeſus.

Q. *What is the end of the Propheſie of the world?*

Anſwer. To ſhew the judgement that God ſhould execute upon the enemies of his Church, and the ſealing up of the elect, before the execution of thoſe Judgements, that they might be kept from evill, as appeareth by the 7. 8. and 9. chapters.

Q. *If the Elect were kept from evil, to what end was this Revelation given to forewarn them that they ſhould ſuffer trouble and perſecution?*

Anſwer. To be kept from evil, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternall happineſſe, but therein they did joy and triumph, howſoever the world

thought them plunged in deſpaire and ſorrow.

Queſt. *What is the ſecond viſion that* John *had?*

Anſw. The viſion wherein was revealed unto him the Majeſty of God the Father, to give the greater authority unto this Book, wherein his excellency is likewiſe ſet forth unto us, (as well as the Sonnes) in a deſcription fit for our capacity.

Queſt. *How is the glory of the Father deſcribed?*

A. In theſe ſix things. In the figures of his office, of his nature, of his aſſiſtants, of his effects, of the inſtrument which he imployeth to that purpoſe, and of the events that follow.

Q. *What is his office?*

A. To judge the whole earth, and therefore he is apprehended of *John* ſitting upon a throne, chap. 4. 2.

Q. *How is his nature repreſented?*

A. By the beauty of the Jaſper ſtone, and of the Sardine, chap. 4. 3.

Q. *What are his aſſiſtants?*

Anſwer. The honourable company of Prophets and Apoſtles, cloathed in white raiment, and crowned with gold, chap. 4. 4.

Qu. *What are the effects of his magniſicence?* *An.*

Anſwer. Lightning, Thunder, and voyces, &c.

Q. *Who be his inſtruments?*

Anſwer. The company of the celeſtiall creatures, in number foure; that is, ſo many as are needful for the execution of the will of God, through all the corners of the world; and the whole Armie of creatures under heaven, figured unto us by the Sea of Glaſſe, like unto Cryſtall.

Q. *Why are the celeſtiall creatures ſaid to be full of eyes?*

A. Becauſe of their watchfulneſſe in the ſervice of God.

Queſt. *Why is the firſt compared unto a Lion?*

An. Becauſe of his courage.

Q. *Why the ſecond to an Oxe?*

An. Becauſe of his ſtrength.

Queſt. *Why hath the third the face of a man?*

An. Becauſe of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

A. Becauſe of his agility and ſwiftneſſe.

Q. *What are the events that follow the deſcription of his Magnificence?*

Anſw. The praiſe and glory which the Angels give unto him that ſits upon the Throne: and the reverence and homage

which the Elders ſhew unto him.

Q. *In what manner?*

An. By proſtrating themſelves before him, caſting their crowns at his feet, ch. 4. 10.

Queſt. *Having procured ſo great authority to the words of the Revelation in the deſcription of the Majeſtie of the giver, what follows?*

Anſwer. The preſentation of the two Bookes, whereof the one being great and large, written within and without, and ſealed with ſeven ſeales, containeth the hiſtory of the world; the other, being but little, included the hiſtory of the Church.

Q. *Who opens the ſeals of this Book?*

An. Chriſt Jeſus.

Q. *Were none ſollicited thereunto but he?*

Anſ. Yes, a general Proclamation was made by the Angel, to ſee if any were worthy to open it, but none, neither in heaven nor earth, nor under the earth, was found able or worthy to open, or look upon the Book, ſave the Lion of the Tribe of *Judah*, and the Lambe that ſtood in the midſt of the Throne, and of the Elders, which was CHRIST JESUS, ch. 5. to 10.

Qu. *What do we learn by this, that none were able to unclose the Book but he?*

An.

Answer. That hee onely is the Mediatour between God and Man, that no other creature, either in heaven or earth, is acquainted with the secret counsells of God, or can reveale them unto us, but he

Q. *Why is he called a Lyon and a Lamb, names of a contrary nature?*

A. He is called a Lyon in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Q. *What was contained in this booke when Christ had opened it?*

Ans. The eternall purpose of God for the punishing and pouring forth of plagues upon the World.

Q. *What moved him thereunto?*

An. The incredulity and wickednesse of men.

Q *What were the plagues?*

Answ. Of two sorts; either such as afflicted others creatures, as the earth, sea, hearbs, plants, fountaines, &c. chapter 8. or such as were inflicted upon men, chapter 9.

Q. *Who were those?*

An Those were of two sorts: either by way of torment, or cruell murther.

Question. *What is the cause of that tyranny?*

Answer. Smoake and Sulphure, which

iſſued from the bottomleſſe pit, whereby is figured the ſpirituall darkneſſe, with which mens conſciences were tormented; and from this darkneſſe of minde at the laſt did iſſue the other plague of ſlaughter and bloodſhed, ſo many yeers expreſſed and publiſhed through Chriſtendome by the Popes of *Rome*, Chapter 9.15.

Queſt. *What is the generall uſe of the precedents?*

Anſw: As touching the perſon of God, we learne three things: firſt, his loving favour in denouncing and giving knowledge before hand, by evident tokens, what rigour he purpoſed to execute afterward, if he ſaw no amendment in the courſe of mens lives, chap. 6. Secondly, his mercifull care over his Elect, in arming them with defenſive armour, to cover them againſt the flood of thoſe evils, that were to over-ſhadow the whole world, chapter 7. Thirdly, the truth of his juſtice, in executing all thoſe plagues upon the world, which he hath foretold, chapter 8 9.

Queſt. *What do we learn as touching our ſelves?*

An. Three things: attention, to regard the threatnings of God; repentance, to be ſorry for our ſinnes; and amendment of

of life, to prevent the rigour of his justice.

Queſt. *What as touching the inſtruments of God, which he uſed in executing his will?*

A. Three things: firſt, that they were Angels: ſecondly, that they were obedient at his beck; and thirdly, that they were expeditious in performance of their charge.

Queſt. *What learne we as touching the elect?*

Anſw. Three things: Firſt, their place, they ſtood before the Throne, and before the Lambe; whereby it is ſhewed, that as they are under the protection of God, ſo are they alwaies ready to do him ſervice. Secondly, their Habite, they were cloathed in white Robes, waſhed in the blood of the Lambe; whereby is ſignified their pure, peaceable, and royal dignity: Thirdly, their victory, they had palms in their hands; whereby we are put in minde of the combates which they ſuſtained for the name of God, and the eternall triumph which they have in heaven, by the communion and fellowſhip of our Saviour Chriſt Jeſus, chap. 7. 9.

Q. *What as touching the naturall man?*

Anſw. Spirituall miſery, which ſpreads it ſelfe into three branches: poverty of heart,

heart, for lack of understanding: blindness of minde, for lack of faith: and nakednesse of soul, for lack of the white Robe of Righteousnesse in Christ Jesus; chapter 3. 17.

Question. *What as touching regenerate men?*

A. Three properties: strength of faith, keeping of the Word of God, and free confession of his name, ch. 3. 8.

Quest. *Proceed unto the Vision of the second Booke: Who held the second Booke in his hand?*

A. A mighty Angel, ch. 10. 1.

Quest. *Whom do you understand by that Angel?*

A. Our Saviour Christ, that held the book open in his hand.

Q. *How is he described?*

A. In that great glory and magnificence.

Q. *To what end?*

An. To procure the greater authority to this Prophesie following.

Q. *What was contained in the book which he held?*

Answer. The Prophetical History of the Church.

Q. *To whom did he give it?*

A. To Iohn.

Quest. *How did he command him to use it?*

A.

A He bade him eat it, that is, comprehend and throughly understand it.

Queſt. *How is the hiſtory of the Church divided?*

A. Into two parts: into the miniſtery or deeds of the Prophets, and the whole body of the Church.

Queſtion. *In how many things conſiſteth the deeds of the Prophets, or Miniſters of the Church?*

A. In three things: in their fighting under the croſſe, in their murthering, and in their raiſing up again,

Q. *When began their fight?*

A. Preſently upon the death of Chriſt.

Q. *How long did it continue?*

Anſw. A thouſand two hundred and ſixty yeers.

Q. *The text ſaith daies*, ch. 11. 3.

A. True, but it is to be underſtood yeers, after the example of *Ezekiel* and *Daniel*, who interpret their viſions in like manner, daies for yeers.

Queſt. *Who was propheſied that he ſhould murther and almoſt quite extinguiſh their doctrine?*

A. Pope *Boniface* the eight, who entred into the Papacy at the expiration of 1260 yeers, ch. 11. 7.

Q. *How did he obtain the Papacy?*

Anſwer. By ſubtilty, who in the night by

by a falſe Oracle, perſwaded his predeceſſor *Celeſtine* to reſigne his authority unto him.

Q. *How long did he rule?*

An. Three yeers and a half, during which time the Church of Chriſt ſeemed to be dead, and lie unburied.

Q. *Where?*

A. In the ſtreets of *Rome.*

Q. *The text ſaith of Sodome and Egypt, how then do you ſay of Rome?*

A. Rome is a ſpirituall Sodome, and a ſpirituall Egypt: Sodome in her ſpirituall adultery: Egypt in her ſpirituall oppreſſion of the Church.

Q. *Who raiſed the Church again?*

A. The Spirit of life coming from God, chap. 11.

Q. *When?*

An. Preſently upon the death of *Boniface.*

Q. *Did the ſpirit of God raiſe up thoſe that had been ſlain?*

A. No.

Q. *The text ſaith they aſcended unto heaven in a cloud?*

An. We are to underſtand by the uſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth, and the Church of the faithful and elect, is called heaven, therefore when

it

it is ſaid they aſcended up into heaven, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celeſtial Church; that is, ſeeing the Temple and publique places were not open nnto them, ſecret places were ſanctified unto them, as if it were heaven, apart from the reſt of the world.

Q. *What effects follow this ſeparation?*

An. Fear and terrour in their enemies; joy and thankſgiving in the Saints of God, that he did vouchſafe to challenge his authority and ſoveraigne power over the world, chap. 11. 12. 17.

Queſt. *Having touched the myſtery of the Church, let us return to the other part of our diviſion: How doth the whole body of the Church divide it ſelf?*

An. Into two parts; into the Jewiſh Chriſtians, and into the Chriſtian Catholick Church, which conſiſteth not onely of Jewes, but of the beleeving Gentiles alſo.

Queſt. *When began the Chriſtian Jewiſh Church?*

A. At the inſtant of the conception of our Saviour Chriſt.

Qu. *When began the Chriſtian Catholick Church?*

An. At that time, when by the preaching

ching of the Apoſtle, the Gentiles were converted, and did embrace the glad tydings of the Goſpel.

Q. *What doth Saint* John *here continue for our inſtruction?*

An. The Eſtate both of the Jewiſh and Chriſtian Catholick Church, warfaring, or as it were, ſubject to the aſſaults of her enemies.

Qu. *What is the Chriſtian Jewiſh Church compared unto?*

A A woman with child. ch. 12. 1.

Q. *Why?*

A. Becauſe like unto a fruitful woman, it is continually to bring forth children unto the Lord.

Q. *How is that woman deſcribed?*

Anſ. By her attire, and by her ſtanding, ch. 12. 1.

Qu. *How was her attire?*

A. Of two ſorts, the clothing of her body and the ornaments of her head.

Q. 1. *How was her body cloathed?*

A. With the Sun.

Q. *What is thereby ſignified?*

A. The ineſtimable glory given unto the Church of God.

Q. *How was her head adorned?*

Anſwer. With a Crowne of twelve Stars.

Q. *What is thereby ſignified?*

A. The kingdome of heaven, which belongeth unto the Church.

Q. *How did she stand?*

A. Upon the Moon.

Q. *What do we learne by that?*

Answ. That the true Church trampleth under her feet all variableneſſe, unto which all things under the Moon are ſubject.

Q. *What was her conflict?*

Answ. She travelled, and was in danger to have her childe devoured, chapter 12. 4.

Q. *By whom?*

Answ. By a fiery Dragon that had ſeven heads, and upon every head a crown, and ten horns.

Queſtion. *What do we underſtand by the Dragon?*

A. Sathan.

Q. *What by his ſeven heads?*

Answ. His wonderfull policy and wiſdome, able at once to diſturbe the ſeven Churches, that is, the univerſall Church.

Q. *What by his ſeven crowns?*

A. His magnificence and authority, every head being as the head of a King.

Q. *What by his ten horns?*

A. His great power, ſufficiently furniſhed to hurt the whole world.

Q. I.

Q. *What is understood by the Childe whom he would devoure?*

Answ. Christ mysticall, that is, one and entire Christ in a mysterie, compounded of the person of Christ, as of the head, and of the body of the Church, and of all the members thereof, united to the head by his Spitit?

Q. *How was the Church delivered?*

Answ. God took it up into heaven, and prepared a place for the mother in the wilderneſſe.

Qu. *Did Satans malice ſo end?*

An. No, he gave two aſſaults more.

Q. *Where was the firſt?*

An In heaven, chap. 12. 7.

Q. *In what manner?*

A. He accuſed the elect of God day and night.

Q. *What was his ſucceſſe?*

An. He was thrown down from thence by the power of *Michael*, that is, of Christ Jeſus.

Q. *Wherein was his ſecond aſſault?*

Anſw. In earth, upon the mother of the childe, and upon the reſt of her ſeed, that is, upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Christ.

Queſt. *How did the mother, that is, the Church of the Jews, eſcape in this aſſault?*

An.

An. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. Pella, a town ſeated on the other ſide of Jordan, in a deſert country.

Q. *How did Satan purſue her?*

A. With a flood of water caſt out of his mouth.

Qu. *What underſtand you by the flood of water?*

Anſw. The Romans, which deſtroyed Jeruſalem, and the Sanctuary that was therein.

Q. *Who drank up the flood of water, that it did not hurt the Church?*

An. The earth, that is, the wicked ſort of the Jews, whoſe bloody maſſacree ſatisfied the fury of the Romans, ſo that the elect had liberty to eſcape.

Q. *When Satan ſaw himſelf again prevented, how did he take it?*

Anſw. He was wroth, and made warre upon the reſt of the ſeed of the Woman, that is, upon the Chriſtian Catholick Church.

Qu. *How many principal things are we to note in the hiſtory of the Chriſtian Catholick Church?*

A. Three: her combate, her victory, and her glory.

Qu.

Q. *With whom were her combates?*

Answer. With two kinds of beasts: the one whereof had seven heads, and came out of the sea: the other had two heads, and sprang out of the earth, chapter 13.

Quest. *What do you understand by the first beast?*

Answer. The tyranny inflicted upon the Church by the civil government of the Roman Empire.

Q. *What by the second beast?*

A. The persecution of the Papisticall Hierarchy, by the succession of Popes.

Q. *How did this beast rise?*

A. By little and little out of the earth.

Q. *What is to be unde stood by the two horns of the beast?*

A. Two swords and two keyes, temporall and spirituall power.

Q. *What by his speaking like a Dragon?*

An. Subtilty and falsehood like the old Serpent.

Q. *What by the taking of the mark in their right hands and foreheads?*

An. The profest obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, not civil commerce.

Q. *Against whom doth the Church obtain her victory?*

An.

Answ. Against the two beasts, and the Dragon before spoken of, and against the whore of the spirituall Babylon, described in the 17 chap.

Quest. *What is understood by the whore of Babylon?*

Answ. The great City of Rome, which reigned over the Kings of the earth, ch. 17. 18.

Qu. *Shall she undoubtedly fall into shame and ruine?*

Answ. She shall, the spirit hath spoken it expressly.

Q. *By whose hand and power?*

A. By the power of ten Kings formerly her favourites, into whose hearts God shal put to execute the fury of his decreed wrath upon her.

Q. *How shall her lovers take it?*

Answ. They shall stand afar off for feare, saying, alas, alas, the great City Babylon, that mighty City, in one hour she is made desolate.

Quest. *Shall she not rise againe and be restored?*

An. She shall not, she shall sinke in destruction, as the stone cast into the Sea, ch. 18. 21.

Qu. *By what meanes doth the Church get victory over her enemies?*

Answer. By the assistance of Christ her head,

Head and Captaine.

Q. *Into how many parts doth his assistance spread?*

Answ. Into foure: the preaching of his word, and the works of faith, patience and obedience, set downe in the fourteenth chapter; and into threatnings and judgements, proceeding from his divine justice, declared in the 15. and 16 chapters.

Quest. *Wherein consisteth the glory of the Church?*

Answ. In her pepetuall triumph in the world to come, joyned to her bridegroom Christ Jesus, in joy that never shal have an end; a taste of which joy is in some sort made manifest unto us in ch. 21. 22.

Q. *But what shall become of the enemies of the Church?*

A. They shall have their portion in the Lake that burneth with fire and brimstone which is the second death, ch. 21. 8.

Qu. *How many kindes of death are there incident to man?*

An. Two, the first, which is a separation of the soul from the body, and of this kind of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soul and body from the presence of God for ever, to remain in darkness; and this is the death that the wicked only must dye.

FINIS.